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Graded missionary education
in the church school

GRADED MISSIONARY
EDUCATION IN THE
CHURCH SCHOOL

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PROGRESSIVE PLANS OF SOCIAL SERVICE AND
MISSIONARY INSTRUCTION FOR TRAINING
PUPILS FROM FOUR TO EIGHTEEN YEARS OF AGE

By FREDERICA BEARD

"If you wish to introduce any ideas into a nation's
life, you must put them in the schools."

—*Von Humboldt.*

"Whatever ideas are to grip the church must be
taught in the Sunday School."

—*George H. Trull.*

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NOTE. It is hoped that any one interested in one part of this subject will read the whole of the book, so as to get the full idea presented here. Otherwise the points and plans made for any one section may not be appreciated or used to the best advantage.

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GRADED MISSIONARY EDUCATION IN THE CHURCH SCHOOL

I

THREE ESSENTIALS

A PLAN is essential, not for one Sunday only, nor for one month, nor for one year, but for the entire missionary education of a pupil in the Sunday School.

Sunday Schools have *some* plan for biblical instruction, whether it be adequate or inadequate; but there has been little attempt even in an individual church to make one for both missionary service and instruction that shall provide missionary education for a pupil who enters the Sunday School at four years of age and graduates at eighteen.

There is, however, a growing realization that if children are to be trained as Christians in our Sunday Schools, it is impossible to omit the missionary element, that this is the heart of the Christian spirit, and that in the broad sense of the word a

Christian and a missionary are one and the same. We need to give, therefore, more careful thought to this part of Sunday School training.

In the printed curricula of certain Jewish and Unitarian schools most valuable plans have been outlined for benevolent activities in the different groups. Other schools here and there are working to the same end with graded social service in operation. These schools have taken a great step in advance of those of other churches, but they do not include lines of instruction that would seem advisable, nor fully indicate how the activities and the instruction may be correlated, each being a means to the other. Such considerations are most necessary for each individual church. It is to be hoped that the presentation of the following plans may lead to this end, and be suggestive to those who seek to strengthen their work.

In studying the illustrations given of how these plans can be, or have been, fulfilled, two things should be remembered: (1) The principles underlying such work are applicable to Christian training anywhere; (2) the most ideal plan will not be ideal for the local school, except as it is adapted to local conditions. These include the characteristics of the school group, its nationality, general education, and cultural opportunities; also the general character of the homes to which it belongs, and their locality, whether it be city or country, suburban or tenement district, mining-town or fishing village.

The wisdom of thinking of these points in relation to Christian missionary training will be self-evident as the following outline is studied.

A PROGRESSIVE PLAN is also essential if there is to be any real education in this direction. It must correspond to the needs and interests of the little child to begin with, and change as the child grows until it appeals to the young man and woman and supplies what they need. A seven-year-old Christian must be a seven-year-old missionary, but he will be very different from a twelve-year-old missionary, and a missionary of twelve years must be very different from one who is twenty. The principal or superintendent of each department of a Sunday School should make a plan to correspond with what else is to be done and taught through the year, and this should be submitted to the supervisor or director of instruction of the entire school, so that he may see that all the parts when brought together make a progressive and unified whole for the good of the pupil as he passes from one department to another.

Among persons interested in missions there are two view-points: One shows the child to be trained; the other, the "cause" to be helped. Are these two purposes of an opposite or unrelated nature? It would seem so sometimes, as one listens to the words spoken by some earnest Christian workers who are absorbed in the object to be aided, without a thought of the children to be trained. But

careful consideration will show that the one is dependent on the other; they should not be thought of even as parallel, for parallel lines do not converge, and one never grows out of the other. To cultivate the missionary spirit must be the primary purpose—not to give to *that* society or *this* mission, which requires “so much money.” In saying this we should not slight the cause for which there is an immediate and crying need, financial and otherwise. Who can wonder at the eagerness and longing for help of those who are giving their lives to some one cause? But to put this *first*, even for its own sake, is a short-sighted view. Five dollars may be given to-day, but if the children are not educated rightly, five hundred dollars will be missing from the missionary offering to-morrow. If the foundation is well laid, the helping of *every* cause, the teaching of the gospel to *every* creature, will be the final expression. The late J. T. McFarland, of the Methodist Church, said: “Let us carry missions into the Sunday School primarily for the sake of our children themselves, that they may come to their largest development. The immediate raising of money is a trivial thing as compared with this great aim.” And Prof. Theodore G. Soares has wisely given four “canons” on Graded Education in Altruism:

1. Disregard utterly the material results of the children’s giving, their moral development being the only worthy consideration.

2. Let all their giving and serving be within the limits of their own social experience, and therefore graded to meet the enlargement of such interests.

3. Have all such efforts genuine expressions of the child's self, not using the child as a mere agent of another's benevolence.

4. Let all such altruistic effort look forward to service forming the habits of benevolence.

The greatest missionary work of the church is to train its children in Christian service, or there will be no church to carry on missions thirty or forty years from now. The first motive in this work must be "to save the child from selfishness"—why? "To save the world from sin;" this is to be the result.

In making a progressive plan such an aim needs to be kept clearly in mind. Then something more will be done in Sunday School than the assigning of so many "collections" for the year to so many worthy objects; the little children's pennies will not be turned over, for instance, to a Young Men's Christian Association, nor the young men's money given to foreign missions, of which they have known nothing, and in which contribution they have had no deciding voice.

When the importance of, and the possibilities through, such an aim and plan are realized, the day will be altogether passed when churches allow their

schools to pay their own expenses by means of the contributions of the pupils; they will see that a greater good is to be gained for both school and church than can result from this method that, unfortunately, is still in use in many places. No stronger expression can be made on this subject than that by John Franklin Goucher, who says: ¹

Contributions to the expenses of the Sunday School by those who are to receive the direct benefits of their own gifts are not acts of benevolence. In fact, for the church to pay the expense of its own Sunday School is no more an act of benevolence than it is for a father to pay his family's living or educational expenses. For the child to be taught to give primarily to anything which centers in himself, or to anything in which his personal relation is the determining factor, or to give simply to relieve his church of its duty to give, rather than to supplement the giving of the church that it may enlarge its work, is to strengthen the principles of selfishness.

The church should provide for the expense of its own Sunday School, and let the children and youth have the culture, influence, the character-developing privilege of contributing to the world's evangelization. The aim in Sunday School giving should be to cultivate genuine, unselfish, thoughtful habits of giving; that is, true benevolence directed by an enlightened conscience and an intelligent sympathy. The object should be made humanly interesting, thoroughly worth while, so defined, and so presented as to convince the giver of its real need and his obligation to help, and thus secure his personal sacrifice through his sense of duty and his awakened interest in the object.

¹ "The Sunday School and Missions."

At a sectional meeting of the Edinburgh Missionary Conference having the subject "Children and Missions," the Rev. W. Hume Campbell emphasized "the need of a science of missionary education." He said, "One of the most pathetic facts in Christendom is the enormous wastage of endeavor lost as regards results, simply for want of knowing how to set to work." The Conference, he urged, should "send out a loud call to all missionary societies, bidding them to see that all their workers had some kind of training, that they must have skill as well as knowledge, that they must know something of the How? as well as of the What? and the Why? of their work, and in the light of all that is known to-day about the development of the child, they must be ready to revise and, if necessary, throw overboard the folk-lore methods of an olden time. It would be wiser for missionary societies to vow not to rush their young people's work ahead of their power to do it properly, than to think that they could estimate the future evangelization of the world by the number of young people who were being passed through anybody's hands. If they aimed at numbers they would lose efficiency as well as the numbers they aimed at; if they aimed at efficiency they would, in the long run, get efficiency and numbers that deserved to be weighed as well as counted."

A CORRELATED PLAN, as well as a progressive one, is needed; missionary instruction should be related

to the other teaching of the Sunday School, and should be naturally connected with the experience of the children. Instead of having "five-minute talks" on *isolated* missionary topics, it is possible and desirable to have the talk sometimes to the individual class as an outgrowth of the lesson stories studied, or, if it is given to a group of several classes, to have it related to the life and interests of the pupils as a whole. How this may be done is suggested in the following chapters.

There should be correlation also in the organized effort put forth by any one church for the Christian education of its children. This was signified recently by an interesting illustration from a minister who had sought to find out the conditions regarding religious education in his own church. He called together all the leaders of work carried on with children and young people; seven organizations were found, including Sunday School, Christian Endeavor, Mission Band, Boy Scouts, and Temperance Legion, each overlapping the other, and several of them for the same group of children. Each leader was earnestly trying to get all he could from the children in the way of attendance, work, and financial gain, without definite knowledge or even thought of what was being done for and with these children in the other organizations. The work will be simplified and strengthened, and attain truer results when the Sunday School is the center and the mainspring for all that is now done

in these separate organizations. Ought not a school of religion—and what else is the Sunday School—to be a school of Christian Endeavor, a mission band, and a temperance society? We do not mean from the formal standpoint, but in spirit and in action; and is not the spirit more than the letter, the doing more than the name? In other words, the one organization may correlate all the good work that is now done disconnectedly, and often disadvantageously. The Sunday School can never fulfil its high mission until it unites Christian service with instruction; and the Boy Scout movement, for instance, will serve the highest purpose when it is linked to the church, and a Sunday School class is also a Boy Scout group. Each organization for Christian service or instruction has been of value in emphasizing the specific need it represented; but recognizing these various needs, a more carefully arranged school, which may well be termed the church school, may include them all, and then unity of effort must result in more effective training. Great care and wise supervision undoubtedly will be required for the working out of such a plan.

Trained leadership is essential if the Sunday School is to measure up to the opportunity that is before it. The boys and girls of to-day will be loyal to the church if provision for this is made in the kind of training given. Such training must be different from that of former years, because life as

a whole is very different from what it was a generation ago. There are ways of teaching now that were unknown then. When these are applied to religious education in general, and to missionary teaching in particular, we may look with confidence for an increasing interest and consecration on the part of young people. In this outcome will be the reward for all the time and effort expended in finding out how best to train Christians who shall be messengers of light and love to all the world.

II

TRAINING LITTLE CHILDREN IN SERVICE

The Principle

A little child wants to help—not for the sake of helping at first, but because of the desire to do, the love of companionship, and the natural tendency to imitate. To do as mother does is a great enjoyment. But these three instincts, the self-active, the social, and the imitative, may be so guided that a desire to help, and an effort for another from a really altruistic motive, may be gradually developed. It is the same with this as with all other high motives—it is potential in every little child, as a germ to be developed, but is dependent on the use first of natural instincts which are in themselves selfish, and must be recognized as such. When these are exercised in right directions the habit of doing with and for others is established. Through the doing grows the feeling of love and compassion and a considerate thought for others.

This point has been strongly expressed by Mr. Ralph E. Diffendorfer in these words: “Believing as we do that the impulse to live the life for others is both naturally and divinely given, its education

is governed both by natural and supernatural laws.¹ Underneath it are those essential social instincts and altruistic feelings. Over it hovers the influence of the spirit of God inspiring us to give 'a cup of cold water' *in his name*."

The social instincts, as classified by Professor Kirkpatrick in his "Fundamentals of Child Study," are: (1) The desire for companionship of others; (2) the impulse to feel as others do—sympathy; (3) the love of approbation; (4) the desire to serve the common good or to help others—that is, altruism.

From an educational standpoint, these instinctive feelings grow, are strengthened, and become dominant in life through *use*. This is the simple fundamental principle. We must give, therefore, adequate opportunity for the growth *through exercise* of the unselfish life. A thorough realization of this principle almost startles us. It means almost a reversal of our present system of religious education. If nothing else, it means that we will plan as definitely and as conscientiously for the arousing of these feelings and their expression, as we now study our lessons. In planning these activities we must keep in mind the needs, interests, limitations, and possibilities of each stage of growth in the child's development.

¹ We question the distinction made here between the natural and the divine or supernatural, but believe Mr. Diffendorfer's expression on education through use as the simple fundamental principle will be helpful to many readers.

The Plan

Our plan then in training little children in missionary service will be to provide ways in which they can participate in doing good, without much being said to begin with about caring for others or about giving money. They can do most in helping those who are very near them every day. The Sunday School teacher may lead the children to tell of ways in which they "help mother," and then suggest some that will require effort sometimes, *e. g.*, when father or mother is very tired, a three-year-old may fetch the slippers or the newspaper, may find the needle or the handkerchief.

In the Sunday School room children may be encouraged to help by placing the teacher's chair for her, by giving out papers and pictures needed by others, by bringing flowers "to make the room beautiful," and in many other ways. We need to remember the little girl who said, with tears in her eyes, "Oh! mother said I needn't help her 'cept by being good." Such generalization would never develop a missionary spirit. Froebel says: "Be cautious, be careful, and thoughtful at this point, O parents. You can here at one blow destroy . . . the instinct of formative activity in your children if you repel their help as childish, useless, of little avail, or even as a hindrance."

There is no real giving when children bring money of which they do not know the value, and

which is not their own to give. More real good will be accomplished by proposing to them some act of kindness, though it be a very little one, and in one sense is not kindness, because it calls forth no unselfishness. Mother gives her little ones bread for breakfast; how natural for them to save some crumbs and give these to the birds. On a hot and dusty day, or an icy winter's day, a child may set a pan of water in the yard for birds and animals, and through the act a sympathetic feeling may be born.

The first step in missionary training is to cultivate a habit of doing something for others; and "others" may be plants, animals, persons.

The second step is to cultivate a habit of helping those smaller, weaker, or poorer than ourselves.

The third step is to cultivate a desire to make every one happy. We shall then have missionaries in embryo. For, do we not believe, a missionary is one sent of God to carry light and life anywhere and everywhere? Jesus said, "I am the Light," and, "I came that they may have life, and may have it abundantly."

The First Definite Missionary Service in Sunday School

The first natural giving of a little child is from his own store of goodies—an apple or an orange saved, a piece of candy, a picture, or a toy. We cannot expect a voluntary gift of this kind every

week; it would not be well to encourage it. But to plan a special opportunity for this is wise every now and then.

When a four- or five-year-old child has pennies to spend, and finds that they may be exchanged for candy, fruit, bread, or milk, a story in Sunday School about a baby needing milk for breakfast will surely bring an offering of pennies if this is proposed. A definite time for such an offering may be planned, and all the Sunday School group may unite in it. From that time on there will be a variety of things in which these small but busy workers may join, as suggested by the program given in succeeding pages.

How shall these missionary plans be a natural outgrowth of the lesson stories? This is easier to arrange in the kindergarten or beginners' group than perhaps in any other department of the Sunday School. If the year's teaching begins in the fall, the first stories chosen by many teachers are those of the home, and father's and mother's care, leading on to Thanksgiving and the care of the heavenly Father. At that time it is very natural to have an offering of fruits and vegetables. If the year's work begins in the spring, the flowers and birds might be the central interest of the stories, and care for these follow.

The Christmas stories may be planned so as to lead to gifts of pictures and toys. Some definite missionary expression on the part of the children

should be associated with the religious festivals of the year.

There are stories essentially of a missionary type in the Beginners' Series of the International Graded Lessons, under the themes "Children Helping," "Friendly Helpers," "Love Shown by Kindness."

Suggestions similar to those in this chapter may grow out of the stories in "Kindergarten Lessons for the Bible School," by Lois Palmer.

The following stories are illustrative of those that cultivate a spirit of helpfulness:

THE GOLDEN FAIRIES²

A company of these golden fairies went hand in hand into the woods one day. They were very bright and beautiful as they skipped and danced along their way. Presently they came to a place where a tiny flower baby lived. The little one was fast asleep in the dark-brown earth, which was its house. A crack in the earth near-by made a window for the fairies to peep through.

The house was very dark and very cold. They saw the baby fast asleep, and they said to each other, "Let us go away and come again some other day, and we will each bring something for the baby." Then one little fairy said, "Let us make the dark house light," and another fairy said, "Let us make the cold house warm." A third fairy said, "I would like to give the baby a new dress," and the last fairy said, "I will carry a kiss to the little one."

And so it was. When they went back they stayed a long, long time. As they worked together the house grew

² From the author's "The Beginners' Worker and Work." The Methodist Book Concern.

lighter and lighter. Then it began to grow very warm. The baby moved a little, and one little fairy passed very softly through the window and gently kissed the half-waked flower. Then they all called, "Come, little one, come out and play with us."

As the baby flower opened wide its eyes, it saw itself clothed with a beautiful violet dress. A sister who had waked earlier, and gone out into the world, looked from her place, and said, "They always call us violets."

Children, can you guess who were the golden fairies? They go into many dark places of the earth. They help to make the world beautiful. Often they peep through your window. Sometimes you may see them on the curtain, on the wall, or on the floor, and I have seen them dressed in the most beautiful colors of red, orange, and yellow, green, blue, and violet, standing side by side.

A little child sang this song about one of these fairies—its name I will not tell, but you say it in the right place:

"When I'm softly sleeping
In the early morn,
Through my window creeping
A — comes new-born.
It softly says good morning;
Then with golden light,
Peeping through my curtain,
Makes my room so bright.

"Welcome little —;
Kindly thou hast come.
Bringing cheerful —
From thy far-off home.
Welcome little —;
Gladly I would be
Pure and bright and gentle,
Helpful just like thee."

A BABY TO HELP

I was taking a walk one day, and I heard a baby cry. I looked up, and there was a large house, larger than the houses where you and your babies live. There was a name over the door that said, "For little babies who have no father or mother to take care of them." I went in, and I saw some dear little white beds, and in some of the beds there were some babies fast asleep. There was a nurse near-by who was playing mother to the babies. By her side stood little Esther. She was just about as big as *our* Esther. And the good nurse told me a story about her. "We found Esther," she said, "a little while ago, and she had no shoes and no stockings on her feet; that day she had had no breakfast, and we were so glad to bring her to this home with the other little children. Somebody gave us some milk for her, and we found some shoes and some stockings that another little girl did not need. But Esther will be hungry to-morrow morning; she will need some more milk and some crackers. We have so many children here; I am afraid we shall not have enough milk for them all. Is there any one, do you think, who would give some pennies to buy some milk for Esther?" I gave the nurse pennies for milk that day, and told her I knew some little children who might like to help her. Here is Esther's picture; would you like to put some pennies in this bag and send them to the nurse for Esther's milk? I think we could give her breakfast on all these cold mornings when we are hungry, for she is hungry too.

**Program for Missionary Work and Giving of
Children Four to Six Years of Age**

This plan represents what was successfully carried out in a kindergarten Sunday School.

Offerings :

1. Of things (instead of pennies).

Pictures given and mounted by children for sick playmate.

Apples or oranges "saved" by most of the children for kindergarten of needy little ones at Thanksgiving-time.

Small toys from children's own collections packed with their help to go at Christmas to a "home" for little children.

Flowers brought for aged people; bunch carried to "Grandma Hoyt" by Tom, May, and Susie.

One fresh egg purchased by each child and placed in basket in Sunday School for Old People's Home—"the home near-by, where the grandmas live."

2. Of money.

"One half-pint jar" of pennies half filled by the children for milk for "Esther" in the Foundlings' Home.

A little bag filled with pennies "to buy a birthday plant for the minister," to whom it was carried by half a dozen children.

A small box of pennies "for Christmas gloves for the janitor," to whom these were given on Sunday, when the group wished him "A Merry Christmas."

Another box for a Christmas picture to be given to the primary room. (This was separate from that of the kindergarten, and was "the place where brothers and sisters a little older worked and sang.") All marched to this room with "the surprise."

The gifts asked for—it will be noted—were those in which little children would be interested, and were a part of their every-day life—milk, eggs, fruit, flowers, pictures.

The "objects" presented were well known to the children. "The sick playmate" was Margaret, whom they knew well. "Grandma Hoyt" was a familiar character to most of them. The "Old People's Home" was in the vicinity of their homes. Most of these children attended kindergarten; if this had not been so, a kindergarten in which were those needing help would have meant little to them.

The particular plan made for each group should depend on the life and immediate interests of the group, and no plan in every detail can be suited to two groups. Things excellent to do in one place might not be at all good in another.

The purposes in having gifts for the pastor, the janitor, and the primary class were: (1) To cultivate a church family feeling and relationship; (2) to have the children think of those who worked for them in the church; (3) to have a family feeling in the different departments of the school. In

the separation into graded departments and classes there is danger of a lack of unity and of a loss of *esprit-de-corps* in a school as a whole. There is no need for this unfortunate result if plans are made for cooperation, consideration of each other, and occasionally work in which all have a share.

At some time it would be well for the kindergarten group to make a gift to the general superintendent, and on some one Sunday arranged for beforehand, to put flowers in the church. From the earliest days the children should be led to feel that they belong to the church family, and that the Sunday School is connected with the church.

III

MISSIONARY ACTIVITIES FOR CHILDREN SIX TO NINE YEARS OF AGE

A Guide for Beginning

Where shall we begin with these children? From the standpoint of their interests, limitations, and possibilities. All their interests center in home and school. As soon as a child enters school his mental and moral horizon widens perceptibly. The very fact that he meets daily a little community coming from many and widely different homes changes it even more than the lessons he learns in the school-room. But these too have their influence. The fact that a child begins to read will affect the kind of missionary teaching he may have. While most of his work for others should grow out of his immediate experience, like that of his little brother's, yet he has a realization of time and place, and an imagination regarding these that will enable him to do good farther away; he "loves to go places," to take a trip on the cars, but we need to remember that his real geographical interest and knowledge, his love of travel and adventure are especially strong a few years later. This illustrates the "pos-

sibilities" on the one hand, the "limitations" on the other. Practically applied to missions, it means: a larger home missionary service than that of the kindergarten child, and a little foreign missionary service, but only a little—just what will naturally link itself to the every-day experience. For example, Turkey became just as near as Chicago to one group of children living near that city, when a friend, "a real missionary," came home, stayed with the family of one of the boys, and talked to the primary class about his Orphans' Home, bringing them pictures of the place; to give to that was as real and vital an interest as if the home had been on the next street. In reality, it was not *foreign* missions at all. This illustration shows that no rigid plan should be adhered to, because we can never know what opportunities will develop for broadening children's sympathies and efforts. A kindergarten training teacher once said to a graduating class, "A kindergartner who has no program is a very poor one, a kindergartner who always keeps to her program is one that is worse." So it is with the teacher of religion. There should be a clear idea of what ought to be done by and with the children while they are in the primary department, and then, on that basis, a plan should be outlined for the immediate year, but—it may be—not rigidly held to. A good reason for change is always desirable, however, if a plan is set aside.

In considering the purpose of all missionary train-

ing Doctor Sailer, as quoted by Mr. Trull,¹ says what is especially applicable to the elementary grades:

Our aim is to develop missionary attitudes and habits. It is certainly not merely to impart general missionary information. That is only a means to an end, and often a very inadequate means. By attitude I mean the frame of mind, the disposition we come to have toward certain things. These attitudes rest on impulses, either instinctive or acquired. Habits are formed by these attitudes in action. We should remember that habits not resting on impulses will have no vitality; on the other hand, that impulses not crystallized into habits are simply wasted. *Teaching should concern itself mainly with securing attitudes rather than imparting information.*

It is essential then to consider

What to Include in the Primary Department

1. A *habit* of missionary activity.
2. Cultivation of a missionary spirit *from the standpoint of eight-year-old development.*

These two things to be gained in three years through *suggestion, story, and the doing of simple but definite forms of missionary work.*

Suggestion is a more general, but a no less important influence than the other two. It is often incidental, but it helps to cultivate a right spirit, and gradually to form a standard. Teachers often

¹ George H. Trull, "Missionary Methods in the Sunday School," p. 39.

ask, How can suggestion be made? Let us ask another question, What is the most important service for an eight-year-old missionary? Both questions may be answered by the following illustrations:

"Margaret, will you be mother's messenger, and go upstairs and ask Susan to give you the basting-thread?"

The little girl was busy with her dolls. It cost something to stop; she hesitated. "I don't want to," sprang to her lips, and then she ran. Tossing the spool on high, she danced back, exclaiming, "Why, mother, I guess I'm your angel!" I—her Sunday School teacher—listened: Margaret had sat beside me on the previous Sunday when the minister had said that angels were God's messengers. Was she not doing missionary service? Had she not "lost her life" for three minutes?—her play was her "life," and she had given it up.

I was watching Christians. One morning three nine-year-old boys were starting off on roller-skates; Bobbie, of five years, cried, "Can't I go too, Jack?" and Jack began, "No, you can't, you're too small," but—he stopped, and something made him say, "Well, I guess you can tag on right here," and Bobbie went "tagging" with shining face. Do adult Christians always take with them the people they do not want?

While watching, I heard of another group of boys who came upon a little lame dog. "Let's have some fun," said one to the others; "hold him up by his front legs, and see him go on one hind leg." Up spoke Johnnie: "No, you don't; I'm going to take him home, and you can go ahead to the park."

Love is the center of the Christian life—love to mothers, to Bobbies, to little lame dogs. By the

expression of love we gradually become more like Christ. Psychology is telling us that action precedes feeling and knowing, and Jesus said this long ago, "He that doeth the will of my Father shall know of the doctrine." Love is to be enacted first at home, at school, at Sunday School.

Suggestion is a powerful means for gaining such results as these, especially that which is indirect. Therein lies the value of the story in addition to the incidental influence of the teacher, the story too, that might never be thought of as "missionary." True sympathy—not sentimentality—awakened by a story and *put into action* for a lame dog, or a crippled old woman, will lead, if guided rightly, to unselfish effort for those who do not know of Jesus and his love.

A Christmas morning was made happier for three or four old people, shut away from any church service, because half a dozen children of the primary class sang Christmas carols at their windows or within their homes. What greater gift or better missionary service could these little people render than to leave their own celebrations, and use a little of the day in this way?

A primary teacher planned two months in advance of Children's Day that her children should have an offering then for the sick that would be more thoroughly their own than the flowers father or mother might give them to carry in the processional. Bulbs were purchased with some of the

Sunday School pennies, and each child planted one in a pot, tended it, and carried the plant when he marched into the church on the Sunday in June. In order to have this plan a success a letter of explanation was sent home when the bulbs were first taken.

A Plan for One Year

The following description of work carried out in a primary department during one year shows what may well be done in channels usually termed missionary. Such work becomes interesting and real when the activity of the children themselves is employed.

A large sheet of paper was hung on the wall. In imagination we were to go from one place to another "to do as Jesus did, who went about doing good." The paper would help in the making of this journey. The first place to do good was at home, so the offering for the first month was given "to help take care of our own church," and a picture of the church was set in the center of the sheet of paper. For one month out of three we came back and worked for that; sometimes it was to get a specific thing, like curtains or a picture for the Sunday School room; at other times the money given went directly to the church fund "for some of the coal," or "to help pay the janitor for his work."

In the second month we played "visiting" a neighboring small church, of which some of the children knew, and a line was drawn to it from the home church. It had lately been built, and the little children in this Sunday School had no blackboard. We decided to use the pennies given in October to buy a small board. Pictures of the church and of the blackboard were made at the end of the line. The latter was brought to our school for the children to see, and then sent with a letter written by one of the oldest boys.

Another line was drawn to Chicago, the great city near which we lived. So much was to be done there that we stayed for two months. One of our teachers knew a little girl who could not go to school till she had shoes and stockings and a coat. Two or three mothers gave us these, but the children brought them to Sunday School and packed them up; "our own pennies" bought a gingham dress, some underwear, and a bright hair-ribbon; and how happy two boys and a girl were to be "the committee" with the teacher to carry the bundle to the child's home.

We learned too of a band of people who were working "to make the city good," and whose name was the Baptist City Missionary Society; the initials B. C. M. S. stood at the next line made on the paper; to one of the society's missions money was given, with needles and thread for the sewing-school. At Christmas a Home for the Friendless

was found, and we played "being friends." A box was sent with a bright ribbon and a Christmas note for each girl, and a handkerchief and a note for each boy, the notes being written by the Sunday School children, after we had learned from the matron the names of all the inmates.

In January we "stayed at home," and the next month started South to a place where coal was dug by miners. A picture of a small house showed where their children went to Sunday School, and two dozen little red chairs were shipped down there. We went, in March, on our imaginary trip to a school for colored girls, and gave them a picture of Jesus Christ for their schoolroom wall.

April was "stay-at-home month," but a friend from far-away China happened to come to see us. This was *now* the time for "foreign missions," and in May, after hearing stories of the Chinese children, we gave this teacher pictures we brought from home, some half-worn readers, and some new little Bibles to take across the sea with her. The paper on the wall now showed a long, long line to reach her home in China. In June came Children's Sunday, and we joined with the friends of the American Baptist Publication Society to make new or better Sunday Schools in many places of our own country by sending the Society five dollars.

When money is given, care should be taken as to how the gift is made. Children of this age do not comprehend the exchange of money; they cannot

understand that five hundred pennies can be exchanged for a five-dollar bill, or a gold piece, and the one be equivalent to the other. An illustration of confusion occurred only the other day: A primary department was to give five dollars to a missionary work, and the missionary came to speak to the class; the teacher's own child handed her a five-dollar bill before Sunday School, and later the missionary thanked the children for their pennies; Willard spoke up, saying, "Why, *my father* gave me that bill to bring to you!" There was no connection in his mind with the Sunday offerings, nor any realization on the part of the others of what was being done.

Attention should be given to several points noticeable in the plan outlined above:

1. It makes use of the child's natural interests in home and school, work and play.

2. It begins with what is nearest to him, and then as opportunity comes, enlarges his view so that he may know of other children of the heavenly Father who need help.

3. It makes the giving concrete and particular; the gifts are *things* which children of this age realize are necessary or nice to have. The children are materialistic in their appreciation.

4. It *introduces* a plan of instruction for acquainting the Sunday School pupil with the missionary Societies of the church. This ought to be a part of Sunday School training, so that when

pupils come into church-membership they will have some knowledge of what their church is doing and be ready to cooperate. This will be more fully discussed and planned for in later chapters of this book, as it has a larger place in plans for older boys and girls.

Another way of making real the different objects to which contributions are made is by having a poster about each one. There might be a poster for each month, not already prepared, but *growing* through the month by the pictures the children add to it about the particular subject for that time. For example, suppose a group is helping to provide a playground in a city's tenement district, the poster might be arranged thus: THE PLAYGROUND WE ARE HELPING TO MAKE, as a heading in simple large letters; in the center a picture of a playground with children at play (such may be often found in the "Survey" and the "Playground" magazines); in one corner a picture of two or three children and the words underneath it: NO HOME YARD IN WHICH TO PLAY. If the primary class money pays for a swing, have that drawn in another corner, with the words, OUR SWING. A letter that had been written, telling about the need for this, might also have a place on the poster.

When a group is working for China a fine poster can be made on this subject; for example, entitle it OUR CHINESE FRIENDS, place pictures of

Chinese children and of a school in the center, add other pictures of objects, such as a Chinese cart and a house-boat, that may be referred to in a story, making real this strange country. When other foreign people are the special interest—the Japanese, Eskimo, or the Indian, similar plans for posters can, of course, be carried out. A wealth of material is easily obtainable for this sort of thing. Discrimination should be made as to pictures of subjects suitable for young children. The best are those that tell a story of child or home interests, and are full of action rather than descriptive of place. Some kinds of pictures ought not to be used with children, *e. g.*, “A Moslem at Prayer,” “A Chinese Idol,” “An African Witch-doctor,” or “Sacrifices of Human Beings.” Picture post-cards well selected will be helpful. The Detroit Photographic Company has some of the best. Good pictures often may be cut from the magazines and pamphlets of the Home and Foreign Mission Societies, especially “Everyland,” a magazine for older girls and boys, but which has in it much to help primary teachers. The Missionary Education Movement, 156 Fifth Avenue, New York City (Interdenominational), will give valuable aid to any one interested in teaching home or foreign missionary subjects. Material giving information and suggestion may be obtained from the missionary Societies of the different denominations. For instance, a set of twelve good Japanese picture-cards may be had from the American Bap-

tist Foreign Mission Society; also missionary object-lessons on Japan and Africa, which at times may be useful. This Society also furnishes "hand-colored views" on post-cards of all the Baptist mission fields. Some of these will be useful for the primary children, and some for older children. The Woman's Home Missionary Unions of the different denominations have pamphlets and pictures about the Chinese, Indian, Negro, and Eskimo, from which may readily be culled suitable matter for young children.

A good teacher will use discrimination, gather information from these sources, and weave some of it into stories, or adapt missionary stories already written, so as to meet the need from a true educational standpoint. The first story of the following group is an illustration of how certain facts reported by a home missionary were pictured to primary children by the imaginary addition of "little Jim."

Illustrative Missionary Stories for Primary Pupils

A PRAIRIE SUNDAY SCHOOL

Little Jim was riding "across country" with his father one day. They had come some distance over the prairies without seeing any one. But now they caught sight of one farmhouse and then another, and then, all of a sudden, they heard the sound of singing. It came from a little bare house that stood off by itself, and looked like a box-car with a small door on one side. Up they drove to see what was going on; inside were about thirty people, big

and little. It was Sunday afternoon, and they were having Sunday School in this funny house. They had no church, and a few weeks before they had had no Sunday School. The nearest one to these people was seventy-five miles away. One lady had been living there for ten years, and had only been able to go to church five times in all those years! Jim and his father found a man there who traveled every Sunday twelve miles; he wanted so much to come to Sunday School. Just a few weeks before Jim's visit some one had said: "Wouldn't it be nice to fix up this little house and have a Sunday School? Some of the people who have moved out here used to like to go when they were in their old homes, and some of these children have *never* been to a Sunday School—they don't know what it is." So, with the little money they had, some of the people fixed up the empty house the best way they could, with a carpet and some seats. They decorated it with flowers, and were given a present of some song-books. Then they went all round the country, and invited all the friends to come, fathers and mothers and children. Just think! the man who came twelve miles was so interested in the Bible stories that he wanted to buy a Bible. He rode to the near-by town and asked to buy one. The storekeeper said, "Why! I've been selling things here for twenty years, and this is the *first* time any one has asked for a Bible."

Would you, boys and girls, like to see a picture of this Sunday School? And can you guess who started it, and gave the money and the books? Far, far away there were some people who had said: "There are so many places where there are no Sunday Schools, or where the children need to have better ones; can't we join together and help them?" Now there is so much to do, this Society asks us to join and help too. Shall we? And will you bring pennies next Sunday to help a Sunday School just like this one?

A BIBLE MISSIONARY STORY²

A company of people were traveling on their way, going a little farther every day. They were hoping to reach a beautiful home that had been promised to them. They had many things to make them glad as they went on and on. But one day they saw a little child hungry and cold. "We must stop," said these people, "and give this child some of our food." And near-by they found the mother, and as they looked at her and her children they said, "We have much more than they; cannot we spare some of our things?" and they gave them some clothes.

As they traveled on they saw an old man; he was having a hard time all by himself, stumbling on his way. "He is a stranger and all alone—suppose," said one, "we take him with us and help him on the road." And so they did.

By and by they came to a large house. Here people were sick and troubled. Into this house these friends went; they stopped doing their own work and tried to make these other people happy. And some of them saw another house where people stayed who had done wrong, so much wrong they could not go out to play. Our friends went to them, and told them how they could be good and free and glad again.

A long time went by, and there was much to do, and then these friends came to the home of which they had heard. It was the palace of a King. The King stood at the door and said: "Come, my friends; come and share my home with me. When I was hungry you fed me, when I was sick you visited me, when I was in prison you came to me." And the people looked at each other. "What *does* the King mean? *We* never did anything

² From the author's "The Beginners' Worker and Work." The Methodist Book Concern.

for *him!*" "Ah! but," said the King, "you did it for those I love, and *that* is just the same."

Two Foreign Missionary Stories

ZEKIEH AND THE "HAT-LADY" ³

If you traveled to far-away Turkey you would find Zekieh—a little girl with this funny name. One morning the boys and girls who lived in the neighborhood of Zekieh's home were standing around Ahmet, buying beautiful red and yellow sticks of candy. It was Sunday, and they had been playing tag and leapfrog and marbles on the hillside all the morning. You see they had never been taken to church in all their lives, nor to Sunday School; and no one had ever told them that Sunday is not a day to play games just like every other day. Suddenly some one called: "Come, Fatima; come quick! A hat-lady is coming. See? Perhaps she'll have some pictures!" And Zekieh, who had gone to ask for a penny, came running back, her twenty black braids of hair standing out in all directions, and the shells and pieces of money sewed on her red cap tinkling together as if they were excited too. Quick as a flash everybody deserted Ahmet and started down the street. Even Kevork and Misak, who were just going to have a wrestling match, forgot all about it. So when the "hat-lady" turned the corner she ran directly into them.

"Where are you going, hat-lady?" asked Zekieh. She wore a very long gown with stripes on it and slits up the side so she could run. Over that was a gay blue jacket and a gay sash, but her face was so bright that the lady didn't notice her clothes at all. She turned and smiled in a way that made Zekieh feel warm all over.

³ Used by permission of Woman's Board of Missions, Boston, Mass.

"Why, I have come just to see you, and I've brought some pictures and stories," she answered. "Where is a good place for us to sit down?"

"Isn't the writing beside the pictures funny?" whispered Fatima to Zekieh. "Let's keep close to her, and perhaps we'll get a chance to ask why it looks so different from the printing on the newspapers."

And so they found a good stone for the hat-lady to sit on, and then they all crowded about to hear the story she had to tell. Now, perhaps I ought to say that this lady had gone on a very long journey from the country we live in 'way over to the land called Turkey. And it was because she wore hats just like ours here, and quite different from the shawls and handkerchiefs that the women in Zekieh's country use on their heads, that all the Turkish children called her the "hat-lady." She was very fond of boys and girls; in fact, if you had asked her, she would have said that she had gone to live in Turkey just on purpose to get acquainted with the boys and girls who belong there. "I like to help them grow in the right way," she sometimes explained to people.

The first picture that came out of her envelope was of a little baby lying in a manger—a baby that was all white and shining! His mother was leaning over to look at him, and in the back of the picture were some cows pushing their noses in to see what was happening in their stable. When the hat-lady turned it so they could see, the Turkish boys and girls said "Oh!" and "Ah!" just as if it had been a whole Christmas tree, for they had never seen anything like it before in all their lives. "Just look at the colors on it!" whispered Mehmet to the boy next him. "Didn't they have any place for the baby except the stable?" asked Fatima; and Zekieh, before she stopped to think, said right out: "Why, he looks even beautifuller than my baby brother. Who is he, hat-lady?"

So then the hat-lady told a story about the picture. Can you guess what it was? And after it was ended she leaned 'way over and dropped the card right into Zekieh's lap!

"I think the boys and girls in America who had these cards in Sunday School and saved them to send to me, would like you to have this one," she said, "because you have a baby brother."

And after that there were other pictures; one was of a man with a beautiful face making a poor sick woman well, and in the next were some children gathered up close around him, and in another it was dark and rainy, and the same man was carrying a little lamb into the fold. Zekieh hugged her card and her eyes grew bigger and bigger as she listened. "I never knew there was anybody as nice as this Jesus-man," she whispered to Fatima. "Don't you wish the hat-lady would come every single day to tell us about him?"

Perhaps the lady heard. Anyway, when the last story had been told and the very last picture had been given away, and the hat-lady had stood up ready to start back to her house in another part of the city, what do you suppose she said? She spoke to all the children together, but Zekieh thought she looked straight at her, and she smiled again in that way that made Zekieh feel warm all over.

"We tell stories about the Jesus-man every Sunday morning over at the corner of the market. Sometimes there are pictures too, and I'd like you to come if you want to," was what she said.

Zekieh stood and watched until the lady was quite out of sight around the corner; then she started off to show the baby in the picture to her own baby brother.

"Are you going—on Sunday?" whispered Fatima, close beside her.

"Well, I guess I am!" answered Zekieh.

TWO BROWN BABIES ⁴

One morning Juana and Carlos stood at a schoolhouse door, wishing they could go inside. If you could have looked at them you would have seen two very brown children, who were very tiny too. The friend who told me this story called them "the Brown Babies." They were peeping into a room full of children who were busy at work, just as you would be in school. They called their teacher by a pretty name—*la Señorita*. If you should go to this school, you would have to sail over a beautiful blue sea to a place called Porto Rico. That is what *la Señorita* did, so that she could teach the children who lived there how to be good, and could tell them of Jesus Christ.

Juana and Carlos wished they could hear the stories the other children heard. But *la Señorita* saw they had no clothing, and without any they could not be in the school. She had no empty chairs either, so she shook her head and said, "No," just as your teacher would if there was no room in your school.

Big brother José was in school, busy with his lessons. He had told the brown babies some of the things he had learned, and how God loved such little brown people as they were. That day when waiting outside, José thought of a way to help. After school he went out into the country, and went up the steps of a pretty house to a lady sitting on the piazza.

"Señora," he said politely, "I wish to have some coconuts."

"We have no coconuts to give away," said the lady. "But I wish to buy some," explained José; "I wish to buy and sell. I will pay one cent for each coconut; then I will carry them to the city and sell them for two cents."

⁴Adapted from the story given in "Over Sea and Land," and reproduced in "See Latin-North America Without Leaving Home," published by the American Baptist Home Mission Society.

"What will you do with the money?" asked the lady.

"Buy clothes," answered José.

"But you have clothes," said the lady.

"Oh!" exclaimed José, "I want them for the little ones, so they too may go to school."

"Then you may have the coconuts without pay," said the lady.

"I wish to earn the money, Señora," replied José.

"Very well," said the lady; "you may help yourself."

For three days José worked hard gathering coconuts and carrying them into the city. On the fourth morning he went straight to the teacher, his hands full of money.

"I have the money to buy clothes for the children so they can come to school. Please take it and buy."

La Señorita asked José where the money came from. When he told her he earned every bit of it himself, she could not refuse to let the brown babies come in. She bought clothes for them. She also wrote to some friends and asked them to pay for two chairs, and so they did. Juana and Carlos are now happy in school, and are growing better just as God meant them to grow.

The International Graded Lessons have missionary stories under the themes, "Love Shown by Giving," "The Helpers of Jesus Carrying on His Work," "The Needs of Children the Wide World Over." The last of these has special reference to the North American Indians, the Eskimos, and the Japanese.

In the Primary Lessons of "The Completely Graded Series," under the title "Jesus' Way of Love and Service," there are lessons cultivating the missionary spirit, such as "Willing to Serve," "Showing Friendship," etc.

A Summary of Missionary Training During Three Years in a Primary Department

Training:

In care for animals—especially disabled ones: lame dogs, old horses, etc.

In kindness to the aged—visiting old people with flowers, etc., singing to them.

Through small gifts to the home church, to the other departments of the Sunday School (flowers, a vase, a picture), to the pastor, superintendent, janitor. (See page 19.)

By concrete information of schools and homes for children, and gifts to these.

Through stories of child life in mission lands.

Through simple instruction about organized “helpers,” such as a city missionary society and a society for the establishment of Sunday Schools, with gifts to these.

Additional Books and Pamphlets Suggestive to Primary Teachers

Trumbull, H. C.: “Child Life in Many Lands.”

Diffendorfer, Ralph E.: “Child Life in Mission Lands.”

Andrews, Jane: “Seven Little Sisters.”

Hall, Katherine Stanley: “Children at Play in Many Lands.”

Smith, Mary E.: “Eskimo Stories.”

Griggs, W. C.: “The Children in Mission Lands.”

IV

MISSIONARY INSTRUCTION AND WORK FOR CHILDREN OF NINE TO TWELVE YEARS

What to Do

Very live work needs to be planned for these boys and girls, whether it be by way of instruction or by service. They are overflowing with energy, they must be doing something, and the subjects presented to them for study need to be full of life. Mere sentiment will not appeal during these years. If there is action admirable to these children, their feelings are stirred, and the will to act in the same way is called into play.

The field is large from which to draw both for missionary subjects and objects of missionary service, for these boys and girls are intensely interested in stories of exciting action and dangerous exploit, such as often form a part of a missionary's life, especially one of earlier days. The children enter with zest into geographical study if the places are connected with the life of those whom they know or study about. The latter part of this period (which is that from nine to twelve

years) is the time of all others when the museum attracts, when the boy and girl care much to see collections of interesting objects, and anything foreign and strange has a fascination. These interests are suggestive in relation to missionary training.

Home philanthropies will not appeal so much as the doing for an uncivilized people, or a people of curious and strange customs. This is the time for definite study of foreign missionary countries, and for stories of some of the brave men who lived and died to make the people Christian. With this knowledge and *related to it*, plans should be introduced for definite service.

Foreign missions are not, however, the only thing for this period. There is another part of missionary training that touches the practical every-day Christian living of these boys and girls. They admire and are increasingly interested in the brave man—the hero. The stories of the knights of olden time have a charm. The children's moral standard needs to be raised. They should be encouraged in the practice of knightly deeds of courtesy and kindness, of courage and of heroic obedience. To help an old woman with a heavy basket, or to give up a seat to one who needs it, is the business of a knight of to-day. To shield and assist the distressed and oppressed is the greatest work of a hero.

To be a knight or a hero may mean more to this boy and girl than to be a missionary, but the

spirit back of the names may be one and the same. Does it not stir one's admiration to see a manly little fellow give his seat in a street-car to an old man? When this occurred one day it seemed as if the eyes of all round about glowed with more kindly feeling than before. Again, when a small newsboy said, in response to a stranger's inquiry, "I'll show you, ma'am, the way to the station," it was interesting to see his glad look of satisfaction as the lady thanked him graciously for "having helped her so much—she needed a gentleman to show her the way." The boy, when he offered, may have looked for a nickel; the lady suspected that he did, but she did him more good than money could do—*she made a knight of him for the moment, and the boy was satisfied.*

Individual interest is strong in the early part of this period: *I, me, mine*, stand out strikingly. Desire for leadership is keen. Recognizing these tendencies, without opposing them, it is possible to turn them into channels of righteousness. These egoistic youngsters should be made leaders in good projects, should be led to feel that, being strong, they must protect the weak, and should be given certain responsibilities as members of the church family. Clara Bancroft Beatley has well said:

The children's work at day-school, even with the best of teachers, tends to self-attention and self-advancement. The child must possess certain measures of self before he can appreciate the needs of others, but he should not be

permitted to wait for adolescence to know something of the rewarding joys of service. In early years the church groups may provide just that form of social activity which will show to the child his place of helpfulness in his own home, and in the larger world of others. The balance of the individual and the social may be acquired in the formative years, and through continuous training may be preserved for the years to come.

To name all the great and the good whose service began in childhood is impossible. Within a century the lives of Abraham Lincoln, Alfred Tennyson, John Greenleaf Whittier, Harriet Beecher, Louisa May Alcott, and Alice Freeman are but a few of the great examples whose powers of leadership were called forth by the simple tasks and responsibilities of childhood.¹ Every home should aim to provide for such early service by the sharing of the family cares, gradually enlarging its interests to include those of the larger family of the church. If the home of to-day, through changed conditions, fails to train its children in tasks of service, herein may be found the larger opportunity of the church. The great human family is forever calling out in its need, and willing hands and feet may go on mercy's errands everywhere.

The church should welcome the children into a definite progressive work for humanity, no school of the church being complete without a carefully arranged plan for social service.

How to Do It

1. Plan for training in knight-li-ness or gentlemanli-ness in the simplest ways (in spirit these are

¹ As regards missionaries, Martha B. Hixson tells us that "through some incident in childhood, Alexander Duff, Fidelia Fiske, Eliza Agnew, Alexander Mackay, and others received their first impulse to become missionaries." "Missions in the Sunday School," p. 3.

one and the same; some one has well said a *gentleman* is one considerate of others). Any complete organization, such as "The Knights of King Arthur," had better be reserved for the next grade, the "intermediate" or "senior grammar grade." For girls of nine and ten years we doubt the wisdom of any organization, such as "The Blue Birds," recently arranged to precede the Camp Fire Girls, which is so fitting in its place. It is better first to encourage doing *as individuals* because this is the more natural way at this age, and it does not interfere with home duties and interests which should stand first. When group work begins, it had better be through simple home and school relations, rather than in a community or national organization. Now is the time to form a standard of Christian womanliness before the superficial notions of ladylikeness find a place. Acts of courtesy, thoughtfulness for teachers and visitors, and especially respect for the aged may be practised as opportunity occurs in the Sunday School room if the pupils are assembled in a department and a room by themselves. The children are not so self-conscious as they will be later, and are very ready to act as leaders in offering seats and books, in carrying things, opening doors, etc., if such action is encouraged and planned for. These "little" things are worth heeding: they cultivate a habit of *looking out to help people*.

Insignia of any kind is attractive to these boys

and girls, and a simple badge of honor for *trying* to be true and kind is worth much. The children may be put on their honor to remove it if they do not try. This is only one way of cultivating the spirit, and it will not be effective always, and cannot be used continuously to any advantage.

The story of "The Knighting of the Twins," if adapted, is a good one to use (see book bearing this title by Clyde Fitch), also that of "How Cedric Became a Knight," if changed to suit these older children rather than the little ones for whom Elizabeth Harrison has told it. (See "In Story Land.")

Such stories may be given from the department platform or related to suitable lessons for a single class (do not supplement in an unrelated way), or occasionally be put in the place of "the regular lesson" *if they fit the plan of training better than that does.*

If the lessons are from the life of Jesus there will be many opportunities to show how he helped the oppressed and the unfortunate.

Examples from the every-day experiences of the pupils may be made use of; *e. g.*, when Lincoln's birthday is celebrated in school and community, it may be emphasized in Sunday School that he was like Jesus, in that he sought to make men free.

Without direct application the question may be suggestively raised, Where are the oppressed and unfortunate for us to help? Backward schoolmates may be assisted. Children of another race—the

Jew, the Negro, the Chinese—may be respected and kindly treated; it would be helpful to show how in many qualities they are equal to our own race. On the other hand, reference to their needs and the countries from which they come will lead to foreign missions.

Kindness to animals, as well as to persons, should be encouraged, especially to those who are crippled and needy. The Sunday School as well as the day-school should emphasize "a Band of Mercy" spirit. The simple pledge, "I will try to be kind to all living creatures and try to protect them from cruel usage," is fitting for these boys and girls. "Our Dumb Animals," published by The American Humane Education Society, Boston, Massachusetts, provides stories like those given below, and in this paper it is stated:

"We send without cost to every person who forms a Band of Mercy of thirty members, and sends us the name chosen for the Band and the name and post-office address of the president who has been duly elected:

"1. 'Our Dumb Animals' for one year.

"2. Twenty leaflets, containing pictures, stories, poems, addresses, reports, etc.

"3. Copy of 'Songs of Happy Life.'

"4. An imitation-gold badge for the president."

The stories that follow, besides cultivating a spirit of thoughtfulness, may help to form an ideal of faithful service and of giving life to save the lost.

OLD TOM

John Porter mounted the veranda steps with an apprehensive heart. Yet he reassured himself: "Better brace up and tell her—the sooner the better." Mrs. Porter looked up smilingly from her letters which the postman had just left. Her pleasant attitude made his task the harder. But feeling that the dreadful ordeal would give ease to his troubled conscience, he sat down, and began:

"Now, Doris, you mustn't take on over what I'm about to say to you. But I may as well out with it first as last. I've sold Old Tom. I hadn't expected to sell the old fellow; I'm sorry already, but I had a chance to get fifteen dollars for him, and if he couldn't have got rid of that cough and rheumatics, even a jockey soon wouldn't have bought him for three."

Porter expected a protest of words, but there was complete silence. The accusing sentence of a court of justice could not have given him a keener torture. At last, in a strange tone his wife inquired: "Who bought Old Tom?"

"Tony Menzi."

"That huckster that was around yesterday?"

"Yes."

"Has the man gone?"

"Yes, he started with him for the city at three o'clock this morning."

Then Mrs. Porter spoke. "John, I'm going to say something I've never thought, felt, or said before. *I'm ashamed of you!* You've often made a protest at cruelty in the community, but what have you done, but a thoughtless and cruel deed? Tom gave us twenty years' work for nothing but his board. He's hardly ever had a whole week-day of rest. It's been Tom here and Tom there, always put to do the extra jobs, and trips to town often when he was tired out. And now, just because he was

getting old and lame and had a cough, you've sold him to a life of misery and neglect. I thought you despised a traitor. But what else have you been to Old Tom? I wish I could at least have said good-bye to him, and told him how faithful he has been!"

Porter knew he had the wrong side of the argument, yet he made a spirited defense, saying that farmers were a practical sort, and couldn't let "chicken-heartedness" stand in the way of business. Seeing his words were of no effect, a happy thought struck him. He took out his pocketbook and tossed three five-dollar bills into his wife's lap.

"I heard you talking about a new dress the other——" But she did not wait for him to finish.

"Do you think I could wear a dress bought with the price of Old Tom? I'd rather wear a three-cent calico!"

Little more was said, but each day at the time Porter had been used to prepare Old Tom's bran mash, he had a strange sense of remorse and longing for the faithful old creature, and a feeling of loneliness came over him as he passed the empty stall.

.

Over a year later Porter, on a business trip, was driving his "machine" through a beautiful section of country several hundred miles from home. He heard angry shouts and saw a short distance ahead a heavily loaded wagon and a fallen horse. Something was wrong, and he stopped his auto. The wagon was twice too heavily loaded for the old horse that had passed from one master to another, and had at last been sold to an ignorant, coarse pedler. The man had been whipping the horse, but finding that of no use, was securing a fence-rail to beat the old creature yet more violently.

"Put that club down!" commanded Porter. "What's the trouble?"

The pedler obeyed, pointing angrily to the horse and wagon. "He notta no good! I pay t'ree dollar! Man cheat. Horse notta no good! I kill him!"

Porter freed the horse from the miserable, ill-fitting harness. A faint neigh of recognition greeted him. It was Old Tom!

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"It's the first time John ever forgot," thought Mrs. Porter with a wistful smile, as the day passed on to afternoon and no reference was made to her birthday. The pleasing little "surprise" gift that always marked the day was lacking.

She heard voices at the side veranda and, going out, was greeted by a sight that filled her eyes with joyful tears. Her birthday gift had not been forgotten. Old Tom's familiar face greeted her—just a shadow of his former self, silent as to the harrowing experiences of the past year, but neighing for joy at the sound of her familiar voice.

"Old fellow, your vacation has just begun," said Porter; "but I fear it's come pretty late. You'll be a star boarder as long as you care to stay. I've learned my lesson."

Old Tom was a star boarder for two months. Then one dreamy autumn morning he was found "asleep" under the whispering chestnut tree where in his busy life he had seldom had a restful hour in its peaceful shadows.—*Alice Jean Cleator, in "Our Dumb Animals."*

THE STORY OF BARRY²

The following story of Barry is taken in part from "Dogs of all Nations," by Conrad J. Miller, who says nothing, however, about the way Barry finally lost his

² Used by permission of The American Humane Education Society, Boston, Mass.

life, and makes no mention of the monument in his memory set up in the Dog Cemetery in Paris:

Mr. Miller says: "On the highest point of the mountain pass that leaves Martigny in the valley of the Rhone across the Great Bernard into Italy, there stands in a dreary solitude, shut in by wild, rugged mountains covered with eternal snow, the most elevated dwelling-place in the Old World—the Hospice of Saint Bernard. Ten or twelve monks reside here in the midst of the most complete wilderness, where winter reigns eight or nine months. . . . The Hospice offers to every one a refuge, with kindly help and care. The monks are especially busy in winter-time, when they go forth to seek and rescue the lost wanderer. Every year many lives are saved through their endeavors. Specially trained dogs accompany the monks, or are sent out alone to search for those in danger."

The rest of the story of the brave dog is substantially this: It seems that two travelers were lost in the Alps in a blinding snow-storm. One of them in his extremity insisted that, as a last resort, he should have recourse to the brandy flask. His comrade urged upon him the folly of this, inasmuch as after a brief period of exhilaration, the reaction would leave him in a worse condition than before. Refusing the advice of his friend, he drank heavily, and after forging ahead for a short distance, became utterly exhausted and sank in the snow. His companion struggled on, and at last was able to reach the friendly shelter of the Hospice. Here he told the story of his lost fellow traveler.

Barry was called by the monks and told to take the traveler's trail, which he did, finding at length the man who had been left behind, unconscious in the snow. Barry finally, by various methods, roused him from his stupor, only to be mistaken by the more or less dazed man for a wild beast. With what remaining strength he had, the traveler managed to get his knife out of his pocket and

plunge it into Barry's neck. In spite of this, the faithful dog kept at his task until the traveler realized that he had evidently been found by one of the dogs of the Hospice. He struggled to his feet, and half leaning on the dog, whose strength was rapidly failing from loss of blood, finally reached the Hospice. On its threshold this noble creature, who had stained every step of the way with his own life-blood, fell exhausted, having given to all humanity a lesson in fidelity to a trust as great as could well be taught.

On the monument in the cemetery in Paris is the following inscription: "He saved the lives of forty persons, and was killed by the forty-first."

2. The above is fundamental for considering "simple community service in home, school, and church"; this "second line of approach" only suggests more definite work. That of messenger in either place may be linked to the knighthood idea. Cultivate a pride in being chosen to be a messenger of the church. "Who can be trusted?" may arouse ambition in the right direction. Provide some definite errands for the benefit of the whole school or the church: it may be for each child to carry six invitations to as many homes (if there is reason to doubt the faithfulness of the messenger, trust him with only one, but do not let him know of the doubt); it may be to carry flowers to a sick pupil or friend; it may be to carry a note to the minister or to the superintendent. *Make* errands for the good of the children, by which they can serve the church.

In an article on "Relating the Child to the Community Through the Home"³ Nannie Lee Frayser shows that an opportunity is open to parents and teachers for forming standards and leading to helpfulness in the community. She says:

It was interesting in talking informally with a group of about thirty boys and girls who came from normal American homes, to gather the ideas which they had formed regarding community life and the duties which they, their parents, and their companions owed to it. It was equally interesting to hear them state quite frankly their ideas regarding the relative positions of men, women, and children in a community life, and to find out in what ways they felt the community as a group force had contributed to their welfare.

Strange to say, the majority of them seemed to feel that a woman had no civic duty whatever beyond the confines of her own front door. They did not even carry her so far as the front lawn, for here, they considered, the opportunities of boys and girls began. One little girl *did* permit her mother to perform the function of seeing that the front porch was kept spotlessly clean in order that the neighborhood ideal should be kept up to the standard, but the majority of the children decided that a woman's place was in the house, preferably "to see that it is kept *clean*."

One enterprising and quite revolutionary boy of eleven stated emphatically that he thought women ought to belong to women's clubs in order to learn better how to help their community, and one long-headed little fellow suggested that they ought to *vote*, especially on school matters because they had the most to say about the education of the chil-

³ See "The Pilgrim Teacher," December, 1913.

dren. One suggested that they might be on boards of control for the management of philanthropic and public institutions because they knew so much about housekeeping. But in the main their ideas regarding the contributions which women should make to the community were rather hazy.

As to the men, they seemed to have quite a flood of illuminating ideas. They thought "making speeches" was quite a necessary civic duty for men. That they should vote for the people who would enforce good laws and maintain a moral standard in the community seemed a perfectly natural conclusion. One girl even went so far as to say that she thought a man could show real public spirit by paying his tax bills promptly as well as giving the same righteous attention to the licenses for his animals and automobile.

One boy said he thought a man ought always to cast his vote for that candidate whose platform stood for the good of the community if he wanted truly to serve his fellow citizens.

One boy stated his thought in these exact words, "A man can give subscriptions to movements for civic good, and let the police know if any one has done wrong, as well as vote for the right person." This boy was eleven years old.

As to what the community had done for others they were quick to mention the agencies that had been established by the city for the benefit of those who needed the city's parental care, and chief among these agencies they regarded the "Babies' Milk Fund" and the "Industrial Home."

When it came to the question of what the community had done for them individually, the library came first every time, and after that the parks and the playgrounds. As they thought it out, however, they included fire departments, police protection, street cleaning and lighting, pub-

lic schools, art exhibitions, free concerts, the laws which safeguard life, street paving, swimming-pools, and all the things which make life in a city delightful.

It was very easy to lead this group of boys and girls to feel that as people think together for the benefit of the community good laws are the result of that thinking, and that all good citizens obey good laws.

But when it came down to what they individually had done for their community in return for its expenditure of social thought on them, they seemed lost for a while. Finally, one timidly ventured that he had "kited" banana peelings off the sidewalk, another that she had never thrown any trash on the public highway, one that he had not defaced any public property, another that he had directed people to the correct street when they were not familiar with the locality, another that he had shoveled the snow off his own front pavement as quickly as possible after it had fallen, another that he had tried not to yell so loudly that he would disturb his neighbors, one that his family tried to burn only such coal as would send out no smoke to his neighbors and he liked to take care of such a fire, and one that she had planted flowers in her front and back yard where she thought her neighbors could enjoy them, and on and on it went through a gamut of simple and homely things.

Does this subject seem far afield from Sunday School teaching? Has it not in it the spirit of the Ten Commandments for to-day? Does it seem far afield from missions? Has it not in it the missionary spirit of sacrifice and effort for another's good? Such a spirit will tend to a life spent to save men from sin.

3. The study of foreign missions, and work for these, may grow naturally from:

a. Reference to children of other races in school or community. (See page 47.)

b. Study of Bible heroes leading to Christian heroes of a later time.

c. Study of the Bible as a book, leading to the work of the Bible Society and its distribution to peoples of the whole world.

(a. and c.) Stories of immigrants coming from their far-distant homes will be of value.⁴ Information as to the distribution of Bibles at the harbor of New York by the Bible Society, of the gladness of the people in receiving a book in their home tongue, and of how some, through reading it, have gone back to tell the gospel to their friends, may do a double good: arouse the pupil's interest in helping forward this good work, and develop a greater reverence for the Bible and eagerness on their own part to know the book.

The pamphlets of the New York Bible Society give facts and incidents of which the following are samples:

It does home and foreign missionary work at the same time, by supplying the Bible in different languages to the

⁴ "Immigration Picture Stories," by Fanny L. Kollock, include five pictures, 12 x 15 inches each, and a story to be used by the teacher with each picture. "Old Country Hero Stories," by Florence M. Brown, gives heroic incidents from the lives of the national heroes of the countries whose peoples are in America in large numbers. These could be read in a week-day class gathering rather than on Sunday, or by the children to themselves. They might also be adapted for special occasions on Sunday.

immigrants landing at Ellis Island, by furnishing the Bible to sailors on vessels in the harbor, by placing the Bible in hotels, hospitals, and prisons. It distributes the Bible free to those who cannot afford to pay anything, and to all others at cost. It has circulated in one year 338,404 volumes of the Bible in forty-one languages in the city and harbor of New York.

Three years ago an educated young Russian on landing at Ellis Island was presented with a New Testament in his own language, by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's word. The village in Russia from which he came had not a single Christian living within its boundaries.

One Sunday, some time after, a young Russian was baptized in one of the churches of New York City. He was the same man who had landed at Ellis Island and had received the Testament. He had been converted through reading the little book, and had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the true light. His parents had disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.

A poor woman who will not accept the Bible free, pays a few cents each for New Testaments. One of these she gave to a girl who is employed in a down-town office. The girl began reading it during her lunch hour. Some of her companions inquired what she was reading; she replied that she would read to them, and for a considerable time she has been reading the New Testament to a company of girls employed in that office.

A prisoner in Sing Sing, to whom a Hungarian Bible had been given, said, "The happiest day I ever had was the Sunday you gave me the Bible."

Opportunities for service will come in this connection. One Sunday School group, who were familiar with the coming and going at New York harbor, gave scrap-books and kindergarten occupations for children detained on Ellis Island. With such things an offering of money might be given for Bibles for the fathers and mothers.

Pupils will be interested in seeing "Specimen Verses" of the fifty-three languages in which the Bible has been distributed (Bible Society Leaflet).

When Sunday School lessons are on the Bible, as in one part of the Junior Series of the International Graded Lessons, or in "The Introduction to the Bible" of "the Constructive Bible Studies," these missionary plans will fit well.

(a. and b.) In turning to foreign mission studies, the particular country chosen to begin with should depend on one of several things: the foreign children familiar to the pupil, the heroes studied in the Sunday School lessons, or the missionaries connected with the local church of which the school is a part. It may be, therefore, China, Africa, or some other country, and each of these might be taken in turn in the four years for one part of the school year, depending on conditions. If China or Japan were the special interest in the primary department from which these children were promoted, it would be wise to take a fresh topic.

According to the particular approach, whether it is to be by way of the immigrant, say, a Chinaman

in the home vicinity, or by way of some hero, such as Livingstone, or by some live missionary familiar to the pupils, the following materials and methods will fit on occasion.

Stories of missionary heroes, such as Carey, Morrison, Judson, Whitman, Evans, Livingstone, and Paton, are included in the Sunday School lessons of the Junior Series of the International Graded Course, and form an excellent basis for interest in and service for the countries where these men labored. At this age of interest in the exciting incident and the heroic act, there is especial opportunity for arousing desire and effort to continue the brave work these men began. What do these countries need now? What can we do to help? are good questions to raise. Have some plan of work to *propose*; the plan should not be a predetermined one, at least in its form of presentation. Let the children cooperate in deciding what and how to do. If their interest has been awakened, they will be generally eager to accept a plan. To create an enthusiasm is the teacher's part.

A glance at the list of stories under the title "Christian Apostles and Missionaries," in the Junior Bible, Part IV, of "the Completely Graded Series" of Sunday School lessons, will show the emphasis placed on missionary training in that plan.

"A Hero of Macedonia," in "Here and There Stories" (published by Woman's Board of Missions, Congregational House, Boston), brings the

thought down to the boy life of to-day. The following is a sample of how stories may be developed from the good material offered by the American Baptist Foreign Mission Society, Boston, the American Baptist Home Mission Society, New York City, and the American Baptist Publication Society. (See also page 70.)

THE STORY OF WHITE ARM⁵

Is not "White Arm" a funny name for a person? He was an Indian, and I wonder why they called him by that name. Perhaps you can guess when you have heard about him. Out in southern Montana there is a tribe of Indians called the Crows, and White Arm belonged to this tribe. One day a missionary, who had been sent by the Baptist Home Mission Society to help these people, came to Lodge Grass, where White Arm lived. The missionary carried a typewriter with him, and when the Indian saw it he thought the machine was wonderful. He looked too at "the Great White" from New York, and the more he looked the more he loved this man. White Arm and some of the other Indians wished their children to be taught in school and church, so the Mission Society decided to help them, and sent another missionary, Mr. Petzoldt, to live and work there.

The first thing to do was to find a good place for a mission building, and to have it roofed over before the winter's snow came. Mr. Petzoldt found all the best land had been taken. White Arm saw he was troubled, and said: "My land is just what you want; take it, and give me some elsewhere." The missionary wrote to the old home friends: "This land is just right, the

⁵ Adapted from leaflet entitled "The Transformation of White Arm." The American Baptist Home Mission Society.

trees and the river near-by and the pine-clad hills in the background make it beautiful. Stone and sand for the building are here, and we are all working hard."

At the time the first missionary, Doctor Chivers, came with his typewriter, White Arm was living in a house. But now he left this comfortable log house and went back to a tent such as the tribe had always used. Do you think White Arm liked the tent better? Listen! A little while after Mr. Petzoldt came, Mrs. Petzoldt and their children followed. They arrived before it was possible to get a house ready for them. White Arm knew there was no place for the family, so he moved out of his cabin home into the tent, and said: "You take my house; you shall have the best I can give."

How he helped to get the logs for the mission chapel and the missionary's home is told in his letter to Doctor Chivers.

CAMP CHIVERS, WOLF MOUNTAIN, MONTANA.

Doctor Chivers:

DEAR FRIEND: I am helping Mr. Petzoldt all I can; I am working more than the other Indians to get the school finish. I am no more a Crow Indian. I am A White Man now.

You know my house and my farm, and where it is. I would like very much to see where you live, but I have no means to go. We call this little camp under your name and honor. I AM GOING TO STOP THE INDIAN WAY OF LIVING AND LIVE LIKE A WHITE MAN.

Mr. Petzoldt was looking for a place for the school; he seen me about it, and I was very glad to give him a piece of my land. The land I got new cost me a good deal. I put up a tent for myself, and let Mr. Petzoldt stay in my house; I lend him my team when he needs it. I am treating him as well as I can. I am helping you to get the buildings. I wish you would help me in something some

time, when I ask you. We have already cut one hundred and fifty logs; it is hard work.

I bid you good-bye, Your friend,

WHITE ARM.

For some time the Crow chief did not tell any one he would be a Christian, but there came a day when he took a journey with the missionary to St. Louis, where was held a large missionary meeting. He had talked with his friends about the "Jesus road" (as he called it), and at this meeting he heard a white man speak, whose face, he said, made him decide to be a "Jesus man." Having decided, he wanted to tell the good news to every one. That very day he sent word to his wife, "Pretty Shell," telling her, and asking her to walk with him on the Jesus road. In the meeting the great red man stood up beside the white missionary, who interpreted what he said, and this is what he told the people:

"The Great Father knows White Arm—knows he's bad—send missionary to make him good. Now White Arm knows the Great Father, because missionary tells him of Jesus. Jesus loves White Arm, and White Arm loves him. The Great Father wants White Arm to walk in the Jesus road; Jesus road a straight road, all straight; White Arm walk in it, walk straight. Tell the people this. That's all."

When White Arm went home he learned more and more of what it means to be a Christian. He and Pretty Shell were baptized, and did much to lead others to the First Crow Indian Baptist Church of Lodge Grass, that they too might learn to walk the Jesus road.

Never before has there been such a possibility of getting good missionary material for use with children. For reading by boys and girls of ten to twelve years, nothing surpasses the magazine

“Everyland.” “The Finding Out Club” and the letters from Aunt Helen alone would be worth while.

In developing missionary lessons, imaginary journeys with a real geographic background may be taken. The pupils can make outline maps, or use these to mark the journey of a missionary, or to put in certain mission stations in a country in which they are interested. To give information about a few of these will be better than to inform about many. If a missionary with whom a class is acquainted is in Canton, the question may be raised, How can we go to him? and the route be traced with the help of a good geography and railroad folders. There are many devices for work of this kind. The sand-tray is better used at this age than with younger children in Sunday School. But—geography is not to be the absorbing interest. Time valuable for other things is often devoted to this. A blackboard is a quicker medium for conveying an idea, and in relation to the present subject is better than sand. Curious and the constructive work of children, showing the customs and social life of the people, will often shed light on their ways and needs. But objects are only tools to lead to a better understanding *for the sake of missionary* interest and service. Do not forget the purpose in the use of material and that time is limited.

It is worth while to use “the collecting interest,” and to get pupils to assist in gathering together

things representative of the different countries, and to classify pictures and keep them in scrap-books or envelopes.⁶

Impersonation is a great interest at this age. To "*be it*" always pleases. Sometimes the children may take different characters by simply acting out parts of a story. At a week-day missionary meeting or special gathering, they may be costumed to represent the people of whom they have studied.

Discrimination is needed in the use of printed missionary programs; some are good, some are undesirable. The program sometimes should be one to aid the study of a life, or to throw light on a particular work that is being helped; sometimes one just to cultivate a missionary spirit. The latter seems the more uncommon, and so typical suggestions for this are given here:

PROGRAM FOR DEPARTMENT MISSIONARY SERVICE

Children nine to twelve years

One class or group sings:

We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

⁶ Of course, if there is no Mission Band or Junior Baptist Young People's Union or Junior Christian Endeavor, more time will be needed than the one hour on Sunday to train a Sunday School class in Christian service. Aside from the question as to the wisdom of separate organizations, no Sunday School teacher can do a successful work if he does not meet his class sometimes on a week-day. The plans suggested here will be impossible of fulfilment in only the Sunday session.

REFRAIN

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great Kingdom shall come to earth,
The Kingdom of love and light.

A class recites:

"Let the wicked forsake his way, . . . and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."

Another group sings:

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

(Refrain as above.)

All sing:

It came upon the midnight clear,
That glorious song of old. (One verse.)

One class recites:

"For God so loved the world," etc. (John 3 : 16.)

A group sings:

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us his Son to save us,
And show us that God is love.

Leader:

How shall we tell the story?

Different members of the department recite as follows:

"Be ye kind one to another."

"Let us not love in word, neither with the tongue; but in deed and truth."

"If a man say I love God, and hateth his brother, he is a liar."

"Do good, hoping for nothing again."

"He that sheweth mercy, let him do it with cheerfulness."

"Give to him that needeth."

Story told by a teacher:

IN THE GOLDEN BOOK⁷

Within the courts of Paradise, at the gate of the palace of the King, stood a child, watching the faces of those who passed in.

"May I go in too?" she asked of the angel who kept watch at the gate.

"I do not know, dear child," said the angel; "our Great King is giving audience to-day to those whose names are written in the Golden Book of Remembrance."

"But whose names are written in the book?" asked the child.

"They are those whose good deeds the King likes best to remember," the angel said; "shall we see if your name is there?"

"Please do!" exclaimed the child; "and oh! I do hope it will be there. I have done so many kind and good things in my life. My teachers all praised me, and said I was the best girl in my class."

Then the angel opened the great Golden Book of Remembrance and searched it carefully. "Dear child," he said, "there is nothing of all that in the book."

"Well," said the child, somewhat crestfallen, "please look into the book again. I once gave half the money from my savings-bank to a missionary, for him to teach

⁷ Adapted from "Everyland," December, 1913.

a little Negro boy—none of the other children gave so much.”

Again the angel turned over the pages of the great Golden Book. “No,” he said, “there is nothing about that here.”

Then the child began to be afraid, but she tried hard to think, and she said: “Do you know, at Christmas-time I used to give half of my playthings to the poor children? Surely that must be in the book.”

Once more the angel sought in the Golden Book, and once more he shook his head. “It is not written here.”

Then the child’s face fell, and the tears came into her eyes. “I can remember nothing more,” she said. “I am so sorry. Oh, how I wish that I could have done something to make the King glad.”

But the beautiful angel looked lovingly down and said: “My little one, every deed of kindness gladdens the heart of our King. But in the Golden Book are written the deeds that are done with no thought of praise, but just for love’s sake; and it is written in the book that once a little girl found a poor, hungry boy in the street, and gave him the cake that had just been given to her. You were that child.”

And the child looked up doubtfully, and said: “Oh, I know nothing about it. If it was really I who gave the cake, I must have forgotten it.”

The angel smiled sweetly, and said, “The things we forget are often the things the King likes best to remember.”

And he took her by the hand, and led her up the shining steps and into the throne-room of the King; and a voice in which was the music of all sweet sounds said to her:

“I was hungry and ye gave me to eat; . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Dear child, I thank you for your gift.”

Prayer:

Our Father, help us when we work and when we give to do both as Jesus would.⁸

Another good plan would be to have simply a story-hour, using the above story, and that of "White Arm," or of "The Hero of Macedonia" (see page 60), ending perhaps with a letter from some missionary needing help in a particular work.

If a number of different nationalities are represented in a school in this country, a good missionary flag-day exercise is that in which each representative carries the flag of his own country, and all gather around the American flag, while one child brings forward a banner bearing the words, "One is your Father, all ye are brethren," and a hymn is sung, such as "Brightly gleams our banner" (see tune under Children's Services, "New Baptist Praise Book," published by the American Baptist Publication Society, Philadelphia).

If there are no foreign children in the school, the same idea may be carried out, especially in regard to "mission countries," by the pupils wearing the costumes and carrying flags of the different nations.

This is *the* time for memorizing hymns, and those of a missionary character should have their place. Hand-work may assist in the memorizing and add

⁸ The good of this program will be largely dependent on the smoothness with which one part is connected with another; there should be no break nor calling for any song or recitation.

interest. The illuminating of hymns in effective coloring is an attractive occupation. The following are good hymns for this age: "From all that dwell below the skies," "From Greenland's icy mountains," "God bless the land our Fathers loved," "The whole wide world for Jesus."

Instruction should be given in regard to some of the missionary Societies of the denomination to which the local church belongs. Little by little the Sunday School pupils should become familiar with the organizations in which, as church-members, they ought to take an active share. Knowledge of at least two Societies, one foreign and one home, should be given *in connection with* the subjects studied and the work done. Information about these needs to be given in a bright, wide-awake story form; often the children may learn of the Societies by way of a kind of work that is of most interest to them. For instance, boys and girls of this age enjoy stories of journeys on land and water. The American Baptist Publication Society sends out seven chapel cars to pioneer districts where there are no churches nor Sunday Schools. Gospel cruisers are also used to reach people who need helping. With the aid of pictures (which may be secured from the Society, together with leaflets that will inform teachers) interesting accounts may be given. One of these leaflets tells of the Life-Line, a boat that has gone up and down the rivers of Oregon among the logging-camps, carrying a missionary who helps

to save people from wrong-doing by telling them of Jesus and how to follow him.

Letters are a means of vital connection, and should be planned for between the missionaries and the children, especially when the latter make a gift to a particular work. The missionary boards discourage gifts being made for individuals because "a child grows up or an individual dies," and the individualizing process makes more work for the Societies, so they urge that "a gift be localized, but not personalized." These reasons can be readily appreciated, but if a local work, such as a school in India, or a hospital in China, is aided, there should be *some* personal touch *for the children's good, and ultimately for the good of the cause*. One of the boards has issued a general letter to children from a woman missionary, telling about Chinese children as she knows them. It is so full of life that "just to read it makes you want to help." Other missionaries who know how to write to children might be persuaded to do this. If a letter is used, it should be read. A story is better told usually, but if not read, a letter loses its individuality—it becomes a story. It may need to be simplified and abbreviated. Letters such as the following make children eager to work for others:

I am wondering if some American boys and girls would not like to send a letter or a picture post-card to Wesley? I know he would enjoy it. Perhaps he would like to write a letter to an American boy. Then there are many

other fine boys in this school who could share the letters if there were too many for Wesley.

How I wish you could all see these children in our mission schools in China. I know you would love them.

Your loving,

AUNT HELEN.⁹

Will you not sometimes write post-cards to my dear little gipsies? They will be so delighted with them. And you must not be angry with me if I answer you only in "Everyland." Your letter or cards I will translate into the gipsy language, so the boys and girls will be able to read them. You see I am very busy all day long, and would not have time to translate letters to you from my gipsy children. It also costs lots of money to send letters into foreign countries, and our gipsies are very, very poor.¹⁰

Will you thank the children who made the scrap-books which Mrs. Peabody left with me a little time ago? They were very attractive, and have been left in a home in the South End, where they are fully appreciated.

The children may be interested to learn that some of the two dollars they sent was spent for a little group of South End children, whose mother was suddenly taken ill and carried away to the hospital. I found the kitchen floor, the dishes, and the beds so dirty that Johnnie and I went to a five-and-ten-cent store and bought: One dust-pan, ten cents; one coal-shovel, five cents; one soap-cup for kitchen well, five cents; one wash-basin, ten cents; one candlestick, ten cents. Then we sent out for a quart of milk, nine cents; one-half dozen rolls, five cents; twelve cents' worth of butter; and twelve cents' worth of eggs. With these we helped Marie make a royal bread-

⁹ Extract of letter printed in "Everyland."

¹⁰ Extract of Miss Plingner's letter in "Everyland."

pudding, which we learned to-day that the children ate before their father returned in time to have some for his supper.

To-day in the closet we found some split pease, so we decided to make split-pea soup. We sent and purchased (with your money still) one quart of milk, two onions at one cent each, three cents' worth of fat pork, and two cents' worth of cabbage. When I left the house the soup was boiling for supper, much to the delight of the children.¹¹

The activities in which children of this age may be employed are many; the danger is in having too many. In the beginning of this chapter it was said that the field is large from which to draw for both instruction and service. Selection is a necessity. Two lists of suitable interests and activities are given below, with the thought that some of these may be suited to every individual group.

Work Done in One Year by a Junior Class of Seven Members:

Six plants given to shut-ins.

Fruit given to two shut-ins.

Bouquet of roses sent to sick schoolmate.

Visit made to German Evangelical Home and seventy-five Christmas papers left.

Visit made to Home for Old People and two hundred and fifty papers left.

Donation taken to an Industrial School: twenty-five pads of writing-paper, one box of

¹¹ Adaptation of letter sent to The Disciples' School, Boston.

pencils, one box of pen points, two drawing-tablets, and ten blotters.

Visit made to children's ward of hospital, and two hundred and fifty pretty cards with Scripture verses, three scrap-books, and flowers left there.

One dollar given toward the support of a native missionary in India.

Five dollars sent to China to buy Bibles for forty junior girls in a mission school.

Social and Benevolent Activities of One Junior Department

A Journey to Many Countries:

1. Each child was given a slip of paper on which was a number. When the bell rang all were to go down-stairs, and each was to find a table bearing the same number as his slip. On the table were many curios from one foreign country; then one of the older boys or girls told what these were, and all he or she knew about the customs of that country.

2. The bell rang, and each group changed to the next table. So the game progressed.

A Journey to Japan:

1. One boy brought a stereoscope. Through seeing pictures, the children went in imagination to Japan.

2. Arrived there, they played Japanese games.

3. They heard a Japanese story.

An African Night:

Just before preparations for the Livingstone Centennial all were imaginary Africans; used the African village curio-box; had the story of Catla and Ara, and played African games.

Other Activities:

1. A set of illustrated hymns and Scripture verses made for a missionary to take away with her at her request.

2. A happy day spent in gathering violets, making them into bunches, and taking to the sick.

3. A special offering made for Easter flowers; these were taken to the children's hospital. One year the juniors found children asleep, and were delighted to put flowers down beside them and slip away.

4. Christmas parties; much of the interest in doing for others grows out of these:

A Christmas-tree arranged for "Sunshine Home for Children"—an institution in the community. Matron of home cooperated, and had

children send letters to Santa Claus. Juniors had much fun in opening these letters and in trying to provide what was asked for.

Decorations for tree were brought from supply for their own. Juniors decorated the tree themselves; wrapped and marked packages. The party was given in the basement of the church—juniors and “Sunshine” children together. Each group sang their songs.

5. Fourth-year girls banded together to do good.

Collected magazines for hospital.

Collected magazines for Alaska fishermen.

Collected post-cards for missionary in China.

Dressed two dolls for lady going out from their own church as missionary.

It is well to have some school interest and some class interests. A spirit of cooperation and not of competition should be cultivated. In making gifts of money the children should have a voice; if the school decides to help a certain cause, a class may decide on the amount of its contribution. When a class works by itself, two equally good objects sometimes may be presented, and a vote taken as to the use of the class money. In any case there should be intelligent cooperation. The definition of a Sunday School given by one of Judge Lindsay's street urchins needs to be remembered: “It's a

place where they takes y'er penny, and gives y'er nothing for it."

Additional Books for Teachers and Pupils

There are so many books of travel and story for children of this age that the attempt to discriminate here will not be made. The teacher is referred to "One Hundred Most Popular Missionary Books" for selection.

"Our World Family," "Fifty Missionary Stories" (Brain), and "Fifty Missionary Heroes Every Boy and Girl Should Know" (Johnston), will be suggestive to the teacher. "Handwork in Religious Education," by Wardle, contains some excellent missionary illustrative material.

V

MISSIONARY SERVICE AND INSTRUCTION FOR BOYS AND GIRLS OF TWELVE TO SIXTEEN YEARS

The Opportunity

“Yes, God helping me, I will”—that was the inner response of James Chalmers, the missionary hero to New Guinea, when at the age of fifteen he heard in Sunday School a letter read from the missionary field and the superintendent say, “I wonder if there is a boy here who will become a missionary, and by and by bring the gospel to the cannibals.” It was the first step of which no one but James himself knew. This is the time of “first steps.” During this period of the forming of ideals and of the seeing of visions, the beginning of a life-choice is often made. The particular life-work in many instances proves to be different from that thought of at fourteen, fifteen, sixteen; but the ideal remains, and the type of endeavor is often the same.

At this time the opportunity for guidance is large; so also is the need for tactfulness. Life past and present is absorbing. For biography and history,

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of the right kind, there is a keen interest. Reading does more than any one thing to form ideals high or low. Ideas may lead to ideals. Thought governs action more than ever before. With the growth of social interest and altruistic feelings should come definite lines of service. To give sentiment full play, while saving it from degenerating into sentimentality, will be one means of leading to true altruism and self-sacrifice. To stir the emotions without supplying an outlet in action will do more harm than good. To make missionary plans and carry them out successfully requires a careful study of boy and girl life at this period of development; a study of group tendencies manifest in "the bunch," "the gang," and "our crowd"; a study of individual tendencies, *e. g.*, the ambitions, the often intense eagerness, restlessness, secretiveness, romantic fire of youth, with the similarities and dissimilarities of the sexes. These studies may be made through observations of young people at home, at school, on the street, and the playground. But the noting of one character, or of many groups, must not lead to decisive conclusions. The testing of these by reading the conclusions reached by students of hundreds and thousands of children will be valuable. The books most helpful to the Sunday School teacher for this purpose will be listed at the end of this chapter.

The character of the Boy Scout movement and of the Camp Fire Girls shows a recognition of boy

and girl nature, made evident by the response these organizations have received. They should be affiliated with the church and not separated from it; they may serve for the "club" organizations of Sunday School classes, to which other distinctively church interests may be added. When in four years three hundred thousand boys enlist in a movement, and in one year seventy thousand groups of girls are organized, it behooves those who are working with young people to find out the reason why. We find provision made for activities, realistic, useful, and exciting, for the heroic and adventurous undertaking, for the romantic element, and for progressive attainment of honors through definite accomplishment. In these organizations emphasis is placed on trustworthiness, loyalty, helpfulness, and courtesy, and they carry on, in ways suited to the age, the good elements of knighthood suggested in the preceding chapter for training in social service.

The same is true of "The Knights of King 'Arthur'" and similar agencies, the spirit of which needs to be cultivated in the Sunday School. The group, as a group, should be led to live out in their daily life something of the ideal that is set before them. Plans need to be made for this, *e. g.*, something may be read or described that will inspire, and then, at the right moment, the proposition may follow, "Can't we do something like that?" Those teachers who have read Zona Gale's "When I Was a Little Girl," may remember the closing

scene, which seems to depict the feelings and expressions of girls of eleven to thirteen years; they had had a play of "Court Ladies" awaiting the arrival of the knights, and at the end one says:

"Why couldn't we get a quest? Then it wouldn't have to stop. It'd last every day."

"Girls can't quest, can they?" Betty suggested doubtfully. Delia was a free soul. Forthwith she made a precedent.

"Well," she said, "I don't know whether they did quest. But they can quest. So let's do it."

The reason in this appealed to us all. Immediately we confronted the problem: What should we quest for? We started off over the valley through which the little river ran shining and slipped beyond our horizon.

"I wonder," said Mary Elizabeth, "if it would be wrong to quest for the Holy Grail now?"

We stood there against the west, where bright doors seemed opening in the pouring gold of the sun, thick with shining dust. The glory seemed very near. Why not do something beautiful? Why not—why not? . . .

Might not such a spirit be the beginning of missionary consecration?

The Plan

One part of the plan, therefore, for training boys and girls of twelve to sixteen years will be to guide their ideals. How shall this be done?

1. By including a study of great missionary characters in Sunday School teaching.

2. By putting into the hands of pupils books that will attract; if the books are of a direct missionary type, they must be of a kind interesting *to them*.

3. By giving opportunity for the expression of the pupils' ideals, at least to some degree.

Another part of the plan must be to direct the emotions and the energies of these young people—How?

1. By acquainting them with the needs of the immediate community (including the local church) and of those farther away, beginning a world interest.

2. By providing ways through which they may help to relieve these needs.

3. By leading, not controlling them, in plans for doing good.

In the detailed development of such a plan that should cover three or four years' instruction and service in this "Intermediate" or "Senior Grammar Grade," the leader, be he superintendent or teacher, will have to exercise great care. For the best success the two should cooperate in making the plan, outlining what should be done each year, and leaving details to be filled in by the class's own decisions.

It is well to know what has been done in the lower department so that there shall be a wise continuance

of training, and when a class passes from one teacher to another, a written outline should also be passed on, showing the plan and the part that has been carried out. It is important also to remember that in the last two years of this Sunday School period most of the pupils are in high school, and that fact gives them a wider outlook on the world at large. Their historical and literature studies should be taken into account. What an interesting thing it would be if, when they are studying ancient history, their Bible lessons should correspond, and their foreign mission study and effort have a similar connection. The Bible would become more real, the life of the past and the present be connected, and the need of Christianity be more emphasized. For instance, Roman history, the life of Paul, and missions in Macedonia and Asia Minor would be a good combination.

The International Graded Sunday School Lessons provide in the first year of the Intermediate Grade a study of the great religious leaders of North American history. In the second year there are lessons on the great characters of church history, and a three-months' study of Alexander Mackay and his work in Uganda. In the third year one of two alternate courses is "A Modern Disciple of Jesus Christ—David Livingstone." The titles of the lessons comprising this course are very suggestive to the teacher of pupils of this age, and should be considered in relation to their characteristics:

The Vision of an Opportunity, A Consecrated Determination, A Life Decision, The Stewardship of Life, The Courage of Conviction, The Redemption of a Promise, "Commit thy Way unto the Lord," A Wider Ministry, The Consolation of Christ and the Sobbing of a Great Heart, The Motto of a Life, Willing Sacrifice for Enslaved Men, The Influence of Godly Living, The Secret Power Revealed at Death. A great opportunity is open through such a study of a great life.

In "The Completely Graded Series of Sunday School Lessons" there is one course on "Heroes of the Faith," presenting heroes of biblical times and of modern days whose lives show the missionary spirit of self-sacrifice. There is a double value in such a comparative study: the Bible becomes a *living* book, the characters it portrays are real, and the ideals found in them are found also in other men, so religion becomes a present-day reality. At the time of either of these studies, or in a similar connection, it would be well to acquaint the pupils with a missionary in whom their church is interested to-day. Also, to select some one with whom the class could correspond; who would write to the boys and girls, describing the work and the place, and telling of some definite things needed. If a missionary board, or an individual missionary, says, "There is no time for such writing," it is only a question as to the importance of this correspondence; it might be more fruitful of results in

the present and the future than the doing of two hours' work a month on the field. If it were the means of making another missionary or of the contribution of thousands of dollars in the future, it would be time well spent. And to many missionaries the letters received from the individual girl or boy will be encouraging enough to make the expenditure of time worth while. Girls will write such letters more readily than boys, except when the communication is a business one, occasioned, for instance, by the sending of a check. This suggests that a class should distribute its own funds. It is a great means of interest and of training, and arrangements for this responsibility should be made except when the school unites in contributing to one object; then one of the older members should be appointed to act with the school treasurer, and the work be assigned to different ones in turn.

During these years the pupils ought to gain some thorough knowledge of life conditions among unchristianized peoples. At least two countries could be studied in one year. Striking contrasts will be interesting, *e. g.*, the savage tribes of the islands of the sea and the remarkable development of Japan; still more valuable for the immediate purpose would be the contrast of a people before and after Christianity was brought to them.

A short time since, hundreds of boys and girls of this age in one of our large cities were asked to write down their chief interest, and reading gained

the highest percentage, even going above that of games and athletics. A teacher's plan should include the selection of some wide-awake missionary lives and stories, and the passing of those occasionally to an individual pupil with "Here is a good story that you will enjoy." To omit the word "missionary" in reference to a book or story is often wise. The following books are especially good for this purpose, and any one of them may serve as an introduction to a definite study of mission work in the place of which the book tells. They will, of course, be reserved for the most opportune time, *e. g.*, if the three-months' study provided by the International Graded Lessons is used, that is the time for "Uganda's White Man of Work."

Mathews, Basil: "Livingstone the Pathfinder."

Fahs, S. L.: "Uganda's White Man of Work."

Hubbard, Ethel: "Under Marching Orders."

Mathews, Basil: "The Splendid Quest."

Oxenham, John: "White Fire."

Richards, Laura: "Florence Nightingale."

Hull, J. Mervin: "Judson the Pioneer."

Inspiration for the "quest" and devotion to an ideal may be the fruitage of such reading.

Parallel to the contact with great lives and heroic spirits must be an opportunity for some expression of the ideal that is being formed. Dramatic interest may be used to this end. Expression in play often leads to expression in reality. Great educational possibilities are opening through this

medium, and they are only beginning to be illustrated in missionary plays. In the first years of this period dialogues and tableaux in relation to home and foreign missionary life will be helpful. Let us be sure in selecting and arranging subject-matter for these, that it be really strong and to the point in content. In the later years of this period the play that is full of vital action should be developed. Incidents from the life of Livingstone, Whitman, or Florence Nightingale might be arranged for such a play. If the young people of the senior division join with the high-school girls and boys in the acting, the outcome will be more likely to be effective. Information regarding already prepared material for missionary plays can be obtained from "The Missionary Education Movement." Its representatives have well said that "those interested in this form of religious education should seek to acquaint themselves with those principles which scientifically relate the use of the dramatic instinct to other educational processes. Unless the work of preparation and presentation be regulated in this way, the method will not only fail to yield satisfactory results, but much harm may be done." The reading by the teacher of "The Children's Educational Theatre," by Alice M. Herts, will be suggestive.

Photographs, small and large, of well-known missionaries, and exhibit material also, can be secured from the source named above, and also from the

American Baptist Foreign Mission Society and other denominational Societies. The manual methods used in Bible lessons may be applied to missionary studies. One of the best is the making of a biography, either by a class unitedly or by a single pupil, and for this pictures will be desirable; stories about mission work in one country might be the subject of another booklet. Missionary hymns well selected and fittingly connected could be included, and maps made by the pupils showing journeys and events would of course have a place. For suggestions as to doing such work, see "Hand Work in the Sunday School," by Milton S. Littlefield. Small and large outline maps of countries where Baptist missions are established can be secured from the American Baptist Foreign Mission Society. These may be filled in by marking places where missions are to be found. Famous sayings of famous missionaries could also be used in the right connection, as "We can do it if we will" (Samuel J. Mills), "Expect great things from God, attempt great things for God" (William Carey).

The making of post-card albums of mission countries is another good work. The observance of special occasions, such as the birthdays of pioneer missionaries, or the celebration of some great event, may form a good entertainment now and then in places where occupation should be provided. The pupils may decorate the rooms with flags and curios. Collections of curios may be borrowed perhaps, and

the girls and boys be dressed in costume. Plans of this kind suggested in the last chapter may be adapted to and made useful for the intermediate group.

A consideration of expression through service leads us to the other part of the suggested plan, namely, that which will direct the emotions and energies by acquainting these young people with some of the community needs, near and far, and helping them to meet these needs as far as they can. First will come training in responsibility for the church and loyalty to that organization. Three avenues are open for this:

1. Through class pride and comradeship; always subordinating the class interests to those of school and church.

2. Through the cultivation of a sense of honor to do whatever the minister asks.

3. By serving (under leadership and supervision) in ways such as the following:

Assisting at social affairs for the primary and kindergarten children.

Decorating the Sunday School rooms of the lower departments.

Singing by groups when desired.

Packing boxes of magazines, books, etc., to furnish libraries in mission districts.

Acting as doorkeepers and ushers when needed.

Most of these activities cultivate a family spirit or accord with the interest of boys and girls of this age; *e. g.*, girls are eager to assist at little children's parties, boys are willing to use hammer and nails in decorating a room, or, if in a suburban or country place, to go and gather in the spring or autumn natural objects suitable for decoration. Their interest in reading makes them respond to the work involved in sending magazines, etc., if they know, for instance, that in the lumber-camps or among the sailor-boys there is little or no reading material. Work for fishermen and the "keepers of the shore" would be excellent for some boys. Stories of Grenfell's Mission and a proposition to do something for it will generally call forth a response. So also will the pioneer service of missionaries on the western frontiers and in the mining districts, if rightly presented. Miss Crawford's life among the Indians could be made as fascinating to girls as a story-book. Then the packing of boxes with all sorts of good things to go to one or more of these groups will be great fun. When boxes are to be filled and sent to home or foreign mission fields, it is best to correspond first with the secretary of the denominational mission board or Society. Sometimes things are duplicated, or the cost of transportation and duty will exceed the value of the gifts. Again particular schools or institutions will be much in need of particular things, and in finding out and sending these a greater good will be done, while a

greater interest will also be awakened because of the special need.

Many girls and boys are baptized and come into full membership with the church between twelve and sixteen years of age. They should be led to feel a responsibility for its well-being and for the success of what it undertakes. Girls should be instructed about the Women's Societies of the denomination, and have stories of woman's work. Boys should be made familiar with such efforts as the Laymen's Missionary Movement—what it is, how organized, and why. It would be informing to find out the proportion of the adult church-membership of to-day that is familiar with the missionary organizations for which its church stands. If Sunday School training includes a knowledge of these, together with cooperation, we may hope with confidence that Christ's kingdom will more quickly come.

Opportunities of service in village and country churches are different from those of the city. The excellent use of one of these opportunities was described not long ago: A village church in a Western State stood in grounds bare and unattractive; it was springtime, and a social gathering of the Sunday School was announced for a certain evening. The special object was kept a secret until after the supper and games, when all were seated, and a table was moved into the center of the room. The sheet that covered it was removed, and there stood

a model of the church built out of blocks, with the sheds in the rear. In front was the representation of a green lawn, with a flower-bed in the center, and in the angle of the steps was a semicircle of shrubbery. The corners of the parking also had shrubbery, and the driveway to the sheds was bordered with a barberry hedge. After a brief talk about "how little money it took to make everything about the church look as if the people cared for it," and the showing of pictures of well-kept church lawns, every one was ready to go to work. The men's class agreed to furnish top-soil and fertilizer, a young women's class would seed it, two boys' classes would get the shrubbery from the woods near-by, the women's class offered to supply the hedge, and a young men's class to set it out. Two classes of girls decided to furnish the flower-bed. The primary class must have some part, so window-boxes were built at their windows, and the children contributed the plants. "The teachers went with the boys in search of shrubbery. This meant a closer comradeship. The day the shrubbery was set out and the lawn seeded, the women's class furnished a dinner in the church. Plants and lawn needed water, so a hose was bought and a water brigade organized, each set of boys responsible for so many days. There were weeding parties with a picnic lunch. The village paper gave the school several write-ups. It was talked of at home, praised by people of the village. The boys

and girls said 'our church.' The Sunday School grew in numbers and interest as it had not before because the pupils had a mind to work."

While this illustrates a united effort of an entire school, and for that reason was especially good, it has a special place here because it shows how boys and girls can be led to help and become proud of "our church."

They may be influenced in similar ways to a community interest and to efforts for improvement in the place in which they live. The following account is given as a single illustration of how to make a plan for service in church and town, and then get the sympathy and cooperation of a group of boys to fulfil it. Their teacher knew that the Sunday's teaching could be only a part of her work if it were to be successful. If she was to reach her goal she must work with the boys in the week. It would take time and trouble, but—seven boys were to be saved! Stories from "The Arabian Nights" would give an evening's "good time." A picnic must follow, for Miss Harrington had something in mind besides the good time. She knew something of the Boy Scout Movement; she got the full printed information, and with it went to one of the best farmers in the neighborhood, who had boys of his own. Nothing would induce him to take a Sunday School class, but he would go on the picnic and show the boys how to make a fire and do some other things that Scouts do. There was no organ-

ization of Scouts; neither farmer nor teacher knew enough to be leaders, and Miss Harrington thought that a fuller organization of the class would come most effectively later. A microscope was taken on the picnic, and the boys' interest in nature deepened; by and by there were walks to the woods on Sunday afternoons, sometimes with one boy, sometimes with all. Gradually the boys were set to work in little ways for the good of the community and the church. "Would it not be nice to have a flower-bed down at the station, such as she had seen at other places?" Having gained permission, Miss Harrington asked two boys to bring suitable plants from the woods. Then—"With a flower-bed, the bench in front of the station ought to be clean. If it was not decent to sit upon, what was the use of having it there?" Soon the boys were busy, and proud of the station of their town. Under Miss Harrington's direction one of the boys, deft with tools, made a sign-board to be placed near the church, "to announce the good times." And one of these good times was a supper in the barn for the Sunday School, suggested by the teacher, whose boys cleaned, arranged, and decorated the room for the occasion. The time came when the class was more fully organized, a box was supplied for the money they decided to use for good work, and a treasurer appointed. The boys voted as to a name and badge; a little pin with the words, "I serve," was accepted; and membership in "Miss Harring-

ton's Class " had come to be reckoned an honor and a privilege.

It is wise to train in the systematic giving of money at this age, not in a narrow and arbitrary way, but so as to show the value of business-like method rather than impulsive action. Many boys and girls have spending-money, and to discuss motive and regularity in giving will be helpful. Why do I bring five cents to Sunday School? would be a good question for discussion. Would a penny be better if it were my own, than five cents that is not mine? How much do I give in one month to help make some one better? How much do I spend for "treats" to myself or some one else? All these questions would be suggestive for thought. Greater interest in giving will be gained if the pupils are made responsible for the use of their money. It is their gift, and they should be allowed to decide by vote of the class or school to what they will give, and if they have a fund, how much shall be appropriated from it for any one cause. Such voting will be guided to some extent by the presentation of things wise to undertake. The younger the children are, or the less able they are to decide wisely, the more they should be guided, but free expression is desirable. A superintendent or committee should not decide as to the use of the offerings without at least a presentation of the matter to a school or department. Shares of stock in some enterprise on the one-dollar or one-dime plan sometimes work

well. Many "gospel ships"¹ have been sent out as a result of this method. A report has been given of one intermediate department which, after a study of Paton's life and work, formed itself into the New Hebrides Missionary Company, and sold shares at ten cents each. Methods of giving referred to in the Bible might be considered in some classes; also examples of Christian givers, and the envelope or savings-box plan be adopted.

The advisability of all these things will depend largely on the all-around development of a class. In fact, no hard and fast plans can be laid down, and no one order of arrangement in the use of subjects be put forward. If this were done, the principles set forth in the first chapter of this little book would be contradicted, for missionary training must be related to the whole training and the use of one subject or another, and the precedence of either one will rightly depend on the conditions in the particular school—its personnel and locality, its chosen curriculum, its relations with missionaries home and foreign, and the philanthropies in the community of which it forms a part. The choice of subject-matter should depend also, to some extent, on the denominational interests; *e. g.*, the countries in which Baptists have missions, and their methods of work will have naturally the leading place in a Baptist church school. Our aim here is to show

¹ See "Gospel Ship Packet," containing the "Log of the Gospel Ship" and six hand-colored post-cards of the Inland Sea, published by the American Baptist Foreign Mission Society.

what may be included in each period of child life, and to indicate how that may be developed.

Additional Books for Teachers and Pupils

Grenfell, Wilfred T.: "Adrift on an Ice-pan."

Grenfell, Wilfred T.: "Off the Rocks."

Lambert, John C.: "Romance of Missionary Heroism."

Stories of Patteson, Livingstone, Gordon, and Chalmers (under separate covers).

Holcomb, H. H. H.: "Men of Might in Indian Missions."

Hubbard, Ethel D.: "Ann of Ava."

Faris, John T.: "Winning the Oregon Country."

Yan Phou Lee: "When I Was a Boy in China."

Humphreys, Mary G.: "Missionary Explorers Among the American Indians."

Dimock, Leila A.: "Comrades from Other Lands."

Henry, John R.: "Some Immigrant Neighbors."

Crowell, Katherine R.: "Coming Americans"; "The Life of John G. Paton."

Talks on Africa (six outlines, Foreign Missions Library, New York).

Chipman, Chas. P.: "Heroes of Modern Missions."

Grose, H. B.: "Men of Mark in Modern Missions."

Griggs, W. C.: "The Children of Mission Lands."

FOR TEACHERS

On the study of boy and girl character

Weigle, Luther A.: "The Pupil and the Teacher."

McKeever, Wm. A.: "The Training of the Boy."

McKeever, Wm. A.: "The Training of the Girl."

Hyde, Wm. DeWitt: "The Quest of the Best."

Hoben, Allan: "The Minister and the Boy."

Slattery, Margaret: "The Girl in Her Teens."

Fiske, Walter Geo.: "Boy Life and Self-Government."

Alexander, John L.: "The Sunday School and the Teens."

Raffety, W. Edward: "Brothering the Boy."

Richardson and Loomis: "The Boy Scout Movement Applied to the Church."

VI

MISSIONARY SERVICE AND INSTRUCTION FOR YOUNG PEOPLE

The Purpose

Before planning any work for young people above sixteen years of age, we need to see clearly the purpose underlying the training. It will serve as a guide in the making of plans. Expressed in one word, this purpose is *service*. This should be the climax toward which all the preceding instruction and the present study leads. This does not mean necessarily the doing of so-called "church work." It means something more than that, while that will be included. Serving has been planned for by arranging for many different acts during the earlier years, but our present thought refers to life service.

Young people need first a growing appreciation that Christian living is a living for others, that in the broad sense the terms Christian and missionary are synonymous. When speaking to a Young Men's Christian Association, President Wilson said:

I wonder how many of us think of Christianity as an instrumentality for the practical development of mankind. No man is a true Christian who does not think of how

he can help his brothers, how he can uplift mankind, and who does not labor unselfishly for others. The duty of Christian young men is to uplift the world. They are the strongest kind of young men. I believe there is growing to be more and more a demand for such men in the world, for the world is growing to appreciate them more and more.

Mrs. Pearl G. Winchester has well said :

Serving is ministering to needs, not merely indulging ourselves in generous impulses. If you can help young people to see this fundamental relation you will render them a lasting service and forestall a large amount of well-meant but misdirected activity. The first thing in helping others is to find out what they really need to help them to better living.

President Woolley, of Mount Holyoke College, has said something to this effect :

Since the conditions of modern life are such as to separate classes rather than to unite them, to make selfish interests paramount rather than subordinate, it is manifestly the responsibility of education to withstand the drift, to turn the current. There are many ways of stating the aim, the ideal, but it may be expressed in the simplest terms. It is, after all, nothing more than the development of the neighborhood spirit, the friendly "attitude," if we may borrow the expression from the Friends, in the sense in which they use it, but with the neighborhood extended to include humanity of all sorts and conditions: the friendly spirit stretched to the full significance of what it means in human relationship.

These three quotations make clear the large idea of service that should be an underlying purpose in

work with young people. This purpose should include leading them to a reasonable appreciation of *the greatness of a life devoted to home or foreign missions*; and in some instances, to a consecration of themselves to such a service. In the years immediately preceding this age, ideals of life have been forming, and in teaching, control of these ideals has been sought through example. Great characters have been set before these boys and girls, as their visions, dreams, and longings have been evident, and appeal has been made by way of spiritual heroism. Now life decisions are being made more definitely. Therefore direct appeal through reason is needed that choices and decisions may be of the highest kind. The need, the opportunity, the glory of missionary work should be presented in a reasonable way by definite information of what is being done, and of what might be done if men and women should give themselves to this particular service. The appeal must come by the wise presentation of "the call," as George H. Trull suggests, "from all types of fields for life service." "Home missions" include much that is not always thought of as such, *e. g.*, the service rendered in many a settlement house. More and more a variety of talents and experiences is needed on the foreign field—positions of teacher, doctor, preacher, executive manager, etc., are to be filled. If it is the Sunday School leader's clear purpose to guide in life decisions, opportunities will come for tactful suggestion along these lines, with-

out an urgent preachment that might do more harm than good.

Plans for Instruction and Training

In some Sunday Schools a definite goal is set for the completion of the regular courses of instruction, and a time of graduation is looked forward to, after which elective courses are taken. If this graduation corresponds in time with the average age of graduation from public high school, it will be at eighteen years. In harmony with such a plan, two years of missionary instruction and service can be easily arranged from the suggestions put forth here. If the time of the graded Sunday School courses is extended, there is ample opportunity through these plans for an extension of missionary study and work to cover several years.

The best selection to be made from the subject-matter given below must depend, in part, on how well equipped the particular young people are, and on what training they have received in the lower departments of the school. If they have not done the work suggested in the preceding chapter for the intermediate grade, it may be well, in some instances, to do the most advanced work planned for that grade. But supposing it has been done, the question now for the teacher is, To what shall these young people go on? This must be determined by considering what is best fitted for their Christian

development. To fulfil the general purpose and to meet the particular needs of any young people requires most careful planning. These needs are affected by age, education, and environment. The instruction and work of each individual group must vary to some degree.

For many classes there is nothing better than the series of Sunday School lessons entitled "The World a Field for Christian Service" (Keystone International Graded Courses), prepared by Dr. Philip A. Nordell. The point of contact and the point of procedure must be quite different from those in the earlier teaching periods, in the use of this or any other subject-matter. In the way these lessons have been developed an appeal to reason and to choice has been in mind, and there is a recognition of the fact that young people of this age are interested in world affairs and life questions.

The interpretation of missions given in this series is large and inclusive, but very definite. The consecutive use of the entire plan will be most profitable; but when this is not possible, teachers will find in certain parts excellent help for missionary instruction, either on Sunday or a week-day evening. To illustrate: No subject is more important for consideration, and none can be made more interesting than that of the immigrant. A number of suggestions on this topic are given in two pages of "Study 20" of this series. (See Teacher's Manual.) "Study 21" presents facts on "Medi-

cal Missions" that will stir the hearts and wills of some young people to help in that direction. On page 119 of the manual is a statement of what foreign missions have done and are doing that will convince any one that they are worth helping. Following such studies as these come a number of wise discussions on "Finding One's Place in the World's Work," with the aim of leading to serious thought and definite consecration.

When young people know the conditions and needs they will respond. To the Sunday School more than any other agency comes the opportunity of letting them know, and in many instances the Sunday School has passed it by. But there are two ways of giving information: one by the lecture method; the other by suggestion, investigation, and discussion which, by the way, will include direct and indirect information. The latter is the stronger working principle for all teaching, and so must be applied to missionary training in particular. Good illustration of the use of this method is found in the lessons referred to above. It is the method that appeals to young people, and will bring effective results. Some information is given, and as they consider and discuss it and seek to find the truth out of their own experience and that of others, their wills will be strengthened to act in the right direction.

If a biographical form of study is desired, the text-book entitled "Servants of the King," by

Robert E. Speer, will be useful. This includes eleven characters, and is planned for a three-months' study of home and foreign missionaries. It may well be used later than the biographical lessons suggested in the last chapter; the subjects are almost all different, are of women as well as men, and the form of presentation is better fitted to this age; the motives and decisions of these missionaries are brought out with the hope of leading young people to dedicate themselves to life service in missionary fields. The title carries with it a suggestion especially for this age. In one church the young people in the high-school department of the Sunday School are using this text-book at their meetings Sunday evening, and different classes are responsible for different parts. "Comrades in Service," by Margaret E. Burton, is a companion volume to "Servants of the King," and also contains eleven brief biographies of persons who have spent their lives in Christian service. With this study might well be associated information regarding the Student Volunteer Movement and its great leader, John R. Mott. Whatever course of studies is pursued, a right place for this should be found in many classes. (There are, of course, classes where it would not be of any use, neither would be "The Servants of the King.") Young men and women will be stirred by accounts of this man's work and the religious interest of which he tells. Different class-members might be given the following facts to report, or

one person read some more recent saying of Doctor Mott. In 1899 he could not get within range of the Russian students. In his visit in 1913, thirty to forty professors joined with large bodies of students to hear him. A great thirst for truth is shown, and the Russian student seems the most religious of any.

In an early visit to China he was told by seventeen college presidents that he could never reach the literati of China in public assembly. Five years later, "the walls of Jericho had begun to crumble." In 1913, in the largest theater of Canton, he had an audience of one thousand three hundred students, with fifty Chinese officials on the platform, including the Chief Justice of the Supreme Court and the Premier, neither of whom was a Christian.

In a town in Manchuria, chiefly populated by the ancient literati, the governor built a pavilion to be used for the meetings. The government college was closed for the two days, in which Doctor Mott made six addresses. A test was put before the students. They were asked to sign a paper on which were three statements, embracing the following:

1. I agree to read between the months of March and June the little book in which are the four Gospels.
2. I will pray daily to the holy God to guide me to the truth.

3. When my reason and my conscience tell me to, I will accept the Christian faith and life.

Six hundred students signed this paper.

If any members of a Sunday School class had not themselves definitely accepted the Christian faith and life, the above might lead them to earnest consideration.

A third plan of study that may be suggested will be suitable for the more advanced classes; it touches on the historical phase of the subject, being a review of the development of Christianity from early days, to be followed by a survey of comparative religions. A study of the growth of the Christian religion will emphasize its power and show its worth. It will be helpful also to the older young people to have an unprejudiced view of the strength and the weakness of other religions, and the need for Christianity in lands where it is not known. In the "Completely Graded Series" of Sunday School lessons are courses of this type under the titles, "Preparations for Christianity," "Landmarks of Christian History," and "The Conquering Christ," the last of the three taking up a discussion of the non-Christian religions in a broad and wise way.

Young people of a church should become intelligent in regard to the missionary undertakings and organizations of the denomination to which their church belongs. If the boys and girls have been made familiar with some of these, the young peo-

ple should be increasingly interested, that they may feel some responsibility for, and a loyalty to, anything in which their church has a share. Their interest will depend on the way in which information is given. The following outline of a lesson on the American Baptist Foreign Mission Society may be suggestive. Such a lesson can be inserted in the series of Sunday School lessons mentioned above at the most fitting point, or it can be used at some special meeting of a class.

The text-book, "Following the Sunrise," by Helen Barrett Montgomery, will supply material for this lesson. The Bible words, "The people that walked in darkness have seen a great light," will be on the class blackboard or on a large sheet of manila paper presented before the class. The questions, (1) How was it that some of these people were first able to see the light? (2) Who first carried the light to them? (3) Where is the light given by the Baptists shining to-day? may be answered by certain members who have prepared on the following topics (they can tell briefly of the matter in their own words, or by reading quotations; assignments should be made a week previous to the class session):

1. The beginning of missionary interest a century ago. (See pages 1-28 of text-book.)
2. A brief story of the first Baptist missionaries to India (using pictures in text-book, pages 26-44).

3. (1) Word-pictures and other pictures of present results from past work. (Pages 50, 51, 56, 60-62; also pictures opposite pages 86 and 112.) (2) Maps showing Baptist mission stations. (See text-book opposite pages 23, 97, 141; and, if possible, have large outline maps made and put within colored dots showing the many stations.)

The leader will add a summary, naming the various countries in which the American Baptist Foreign Mission Society has mission stations. If the class-members cannot prepare the work proposed, then the leader may give it in story form under the above divisions, or write out some outlines for students to read, giving the most interesting and important points.

After such a lesson it will be helpful to have an evening's entertainment and instruction by a dramatic presentation of "Jesus Christ's Men." (See page 122 of the present work.)

A reading circle will be, in some places, a social interest, and give an opportunity for reading wide-awake missionary books or stories. This will appeal to young women more than to young men. If either of the above courses are studied, it would be well to have the reading correspond, *e. g.*, with the first mentioned, "The World a Field for Christian Service," and the lesson study, "The Immigrants," Mary Antin's "The Promised Land" will be excellent, or if the lesson is on home missions, Ralph Connor's "Black Rock," Booker Washington's "Up

from Slavery," or Don Shelton's "Heroes of the Cross in America," would be good according to the particular subject dwelt upon. The last two are of the biographical type, and if that is the interest, many books will be available from which to choose, as, for instance, "Livingstone, the Pathfinder," by Basil Mathews; or "David Livingstone," by C. Silvester Horne; and "Memorials of Ion Kieth-Falconer," by Robert Sinker (or a sketch of his life in pamphlet form). Many biographical sketches can be obtained in leaflets, as in the so-called "Envelope Series" of the American Board of Foreign Missions. A somewhat heavier type of reading, important for the day and full of interest for older and well-educated young people, is found in such books as "The Uplift of China," by Arthur H. Smith; "India Awakening," by Sherwood Eddy; and "The Social Aspects of Foreign Missions," by W. H. P. Faunce. Two books of especial value to advanced groups of young men are "The New Home Missions," a study of the subject from the social standpoint of the life of to-day, and "The Call of the World," by W. E. Doughty, a discussion of the missionary enterprise and the individual man's relation to it.

Where a mission study class is formed, it will be well to connect it with the evening gatherings of a Sunday School class, or with the young people's society. It is advantageous to have these different means of training related and under one manage-

ment. The Sunday School courses of study and the mission study courses should be correlated and in harmony with the group's benevolent activities.

A reading circle may arrange an interesting evening for young men as well as women by a program of short stories read or told. If fields of service in the home country are being studied on Sundays, selections for an evening's reading might be made from "Frontier Sketches" (published by the American Baptist Home Mission Society). The following is a sample:

SOUTH DAKOTA PIONEERING IN 1907

By General Missionary W. C. King

Camp Crook, the principal town of the Little Missouri Valley, is only reached by stage or team, after a journey of eighty-five miles, usually from Belfourche. It is not a large town, numbering in all about two hundred souls, but a tremendous amount of business is transacted there, and one is surprised to find department stores of such size and beauty as exist there. It has a bank, but NO CHURCH. At six-thirty of the second day of my stage ride, I landed there, to be taken by the hand by Brother Backues, our missionary of that field. He was anxious to be off to his home thirteen miles away, so we were soon speeding on westward. Ever and anon we would meet a company of cowboys headed for Camp Crook, and each time the missionary would rein up his team and greet them, receiving hearty response to his invitation to the service next day.

This was Saturday evening, and early next day we were off for the schoolhouse, and as we drew near Brother Backues expressed his belief that we would be the first to

arrive. Imagine our surprise, therefore, on reaching the brow of the hill, to see the schoolhouse grounds dotted with vehicles, though it was an hour and a half before service-time. Some of those present that day drove twenty-five miles to attend.

What a hearty, eager congregation! They came from every direction. The cowboys came in shoals, and throwing their belts laden with six-shooters over the fence-posts, tramped down the one aisle, the big spurs clicking noisily, to sit on the edge of the platform at my feet and listen intently to the word. Oh, the exquisite joy that thrilled me in preaching that day to those hungry souls. At the close of the service the men arranged the tables and the women spread such a dinner as the appetite created by the long stage drive of the previous day prepared one to appreciate.

Meanwhile, the General Missionary had been given another surprise. One of the leading ranchmen of the community asked for an interview, and said, "We want a church here." To my reply that we were about to organize one, he said, "I know that, but I mean a building—we **MUST** have a building, and I wish you would start the matter here to-day. For my part I am ready to say that we simply **WILL NOT** live this way longer, and bring up our children without the sight of a church spire."

On being asked what he would do to start the matter, he answered, "**FIFTY** dollars." Others were ready to do the same, and before the tables were cleared, nearly four hundred dollars had been raised in the schoolhouse congregation.

Another thrilling experience of this surprising day was the outpouring of people at Camp Crook in the evening, and the intentness with which they listened. Even more impressive were some of the conversations with the men of the town. These gave evidence of a profound dissatisfaction of soul and an intense heart hunger. "Come

and live with us and show us the better way." One of these who bears a name well known to Baptists, went two years to Morgan Park Seminary, and has ability above the average. What a wrench it gave to the heart to talk with him.

"We are not what we seem, out here, and some of us long for help—it seems to us that, had we just a little real help, we could get out of this way of living." There is one point that is clearer to me than ever, since this trip—it is worse than useless to send any but men of the keenest minds and most genuine character to such places as this.

The physician, the merchants, were like the one I have just quoted, in that they have trained, keen minds and cultivated tastes, and out there everybody hates cant with a deadly hatred.

Brother Backues stopped his team and bade me look to the north, saying: "As you look, reflect that it is sixty miles to the N. P. line, that those plains are being dotted with towns like Camp Crook, and covered with communities like Midland. Now, look west, remembering that it is one hundred and sixty miles to Miles City, and that the same thing is true in that direction, people pouring in, towns springing up, and the whole country arable and capable of supporting a vast population. Now, reflect also that, for all this vast territory, there are but three of us, two missionaries of any denomination besides myself. Truly, the harvest is large and the laborers few."

Supposing the groups had studied of Livingstone and the Dark Continent, then the story of "Twentieth Century Pioneering in Africa," as told by Mabel E. Emerson in "The Wellspring" of 1914,¹ might be used. Here is a part of what she tells:

¹ "The Pilgrim Press,

A new kind of worker started out twelve years ago for Mount Silinda in Rhodesia, a man who had been a civil engineer for five years, part of the time as assistant engineer for the Northern Pacific Railroad. The call came for an industrial missionary, and he had said, "I will go," and when he went he took with him a traction-engine and a sawmill. To get these to their destination was no easy task, and the writer describes the difficulties at last surmounted, and ends with saying, "A visitor at Mount Silinda to-day would see missionary homes, schools, and churches, all built by the people who fifteen years ago could make nothing better than a mud hut. He would find a brick building with a machine-shop on the ground floor, and a carpenter-shop in the basement. He would find a sawmill where the great logs from the Mount Silinda forest are made into building materials, and where the traction-engine is fulfilling its mission in very truth. Two miles from the station there is a yard where the boys make the bricks and the only pressed tiles manufactured in all Rhodesia.

"The attitude of near-by white settlers has come to be one of genuine respect for this thriving community. But Mount Silinda's finest product is the young men and young women of sturdy Christian character and a home life permeated with the Christian spirit. This character-building is the crowning achievement of the Mount Silinda missionaries."

(In this connection, "A Master-builder on the Nile"—a biographical book recently published—will present, by its very title, an attraction to young people.)

Other interesting incidents will be supplied by educational secretaries of the different denominational Societies.

No better story can be found to be used with the study of medical missions than the following:

A LIFE FOR CHINA²

Arthur Jackson rose from his letter-writing and began to pace vigorously up and down his bare room at the mission hospital. The little fire that warmed the room was almost out, but he did not stop to stir it up. The bitter cold of the long Manchurian winter had no terrors for this athletic young missionary doctor. He breathed in deep draughts of the frosty air and beat his muscular arms about his great chest.

Arthur Jackson had been a crack oarsman in his college at Cambridge University, England, and in the four months since he had come to China he had found plenty of work to keep him in training. His days were very busy with long walks to visit sick people, with difficult operations in the hospital, and with coaching his Chinese students in football. He had had time besides to make amazing progress in the hardest task he had before him, the learning of the difficult Chinese language. There was not a lazy bone in his great body, and the other missionaries had soon found out that young Doctor Jackson was always ready for big tasks and never complained of hardships.

As soon as his hands were warm he went back to his writing. The letter was to his sister in England. It was dated Mukden, Manchuria, January 12, 1911. "Whoever invented Chinese seems to have an enormous stock of h's, s's, c's, w's, and n's, which he had no doubt bought at some jumble sale, and it is a wonder the whole thing has not been sold long ago at another. I can tell you that saying 'Peter Piper,' or any such catch, is child's play to managing your s's and w's in Chinese." For a moment he hesi-

² From "Services of Worship," used by permission of The Missionary Education Movement, New York.

tated and his face was grave, then he plunged right into his task, and for a long time nothing was heard in the cold, dreary room but the scratch of his pen on the thin foreign mail-paper.

"You may have seen," he wrote, "that the plague is pretty bad in northern Manchuria. We are doing everything we can to prevent its coming south. You remember that Mukden is at the junction of the Japanese line running south and the Chinese Imperial Railway running west to Tientsin and Peking. It is an important place, as you can see from this sketch." Here he drew a little map.

"The railroad stations are three or four miles to the west of the city. Just at this time of year there are great crowds of coolies, going from their work in the north down into Peking to celebrate the Chinese New Year. I have been vaccinated, and I am going to examine the passengers, to prevent the plague from getting into China. You need not mention this job I have got to mother, as it would only make her unnecessarily anxious. Of course, plague is a nasty thing, but we are hopeful of getting it under now."

The young doctor's fingers were cramped and cold, but he did not try to warm them. He rose from his seat and paced slowly back and forth. He was facing in thought more terrible hardships than this biting cold. To undertake this work at the railroad station meant days and nights of fatiguing work and constant exposure to infection. Suppose, in spite of every precaution, he should take the dreaded disease. Arthur Jackson knew well the awful suffering, and he knew that all that the best medical skill could do would not be likely to prevent his death. Doctor Jackson paused at the window. Out over the snowy waste he gazed. Over there to the west ran the great railway, carrying the plague-stricken people down to those cities to which their coming would mean death. What could save Peking and the teeming millions of

China? Suddenly he squared his shoulders. The Master himself had not saved his own life. He bowed his head a moment. When he lifted it, his clean, strong face was glorified with a look of love and courage. Cheerfully he sealed his letter and went to his night's rest before the morrow's task.

The next day Doctor Jackson took up his work at the railway station. One of the first events of the day was the arrival of a train of four hundred coolies, some of whom already had the plague. Doctor Jackson found temporary quarters for them, and then went about his work of examination. He was dressed in a white overall, outside his fur coat. He wore strong oilskin boots and gloves, and a shield saturated with disinfectant over his face. The men who already had the disease were put in a separate building, and there Doctor Jackson cared for them. He spared no pains to relieve their sufferings, and many an hour of their agony was easier.

Two weeks went by. On Monday, January 23, he came in to the mission station for luncheon. The missionaries were all glad to see him, and his brave courage cheered them all.

"Well, we don't make money out there, but we do see life," he said gaily, when they asked him about his work. Then he told them funny stories about his blunders in speaking Chinese. He kept them all laughing during the twenty minutes he was there. As he was about to leave Mrs. Christie said, "You look tired."

"Nonsense!" was his answer. "You imagine that." Then, after promising to take care of himself, he said: "It's a chance few fellows get," and left them.

That afternoon Jackson was in high spirits. He sent away a batch of sixty coolies who owed their lives to his care. A new temporary hospital, which had been put up through his efforts, was all ready to receive the rest of the men who were to be moved the next day. He went to

his rest, rejoicing that the worst was over. He had made good.

But in the morning he could not help move the coolies. He was ill himself. Doctor Christie and Doctor Young came out from the mission. They looked grave, but he laughed at their fears. But when afternoon came, it was certain that he had the plague. Even in his suffering he thought only of those who were taking care of him, and kept showing them how to protect themselves. Everything possible was done, but it was a losing fight. There was no hope. Another day he suffered, and at nightfall he died. Under the starry sky his grave was dug in the snowy ground, and marked by a little cross of ivy and marguerites.

The viceroy arranged for the memorial service, which was held February 1. In the presence of many leading Chinese officials and foreign residents, this great statesman, representative of the Chinese Empire, paid honor to the memory of Arthur Jackson. His speech closed with the following remarkable words:

"O spirit of Doctor Jackson, we pray you intercede for the twenty million people of Manchuria, and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave—now you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still, and look down in kindness upon us all."

All over China the news of Arthur Jackson's death was carried. Chinese readers saw in their newspapers the story of his service and sacrifice. His excellency, Hai Liang, gave \$12,000 to help the work of the Medical College, and with this money the west wing of the college was built. Then he gave \$5,000 more to endow a professorship in the college as a memorial to Doctor Jackson. Many wealthy Chinese gave gladly to this memorial. This money pays the expenses of two men who have gone out to take Doctor Jackson's place. The work of the mission

is more and more successful. Thus Arthur Jackson, by his death, proved his loyalty to Christ, told the story of the cross to millions, and helped China more than he had ever dreamed when he planned to live a long life of service in Manchuria.

"Services of Worship for the Sunday School," on the theme "Brotherhood," prepared by Irene Mason for young people over twelve years of age, will be very helpful when the subjects to which the programs refer are studied, or on special occasions calling for the use of these. They include "Sympathy for New Americans," "Our Brothers in all the World," and "Justice for Our Brothers and Sisters Who Work," etc. In the last named many incidents are given of the wrongs of child labor—against which the church has largely neglected to fight, as a part of its missionary work. To quote one illustration here may lead to an investigation of others:

In a crowded city tenement three-year-old Marietta was found making forget-me-nots. By working all day and into the evening she could make five hundred and forty blossoms, but for this long day's work she earned only five cents. Little Marietta's story was told in a prison. Afterward one of the prisoners who was there for life handed the speaker a small, shabby purse, saying, "For the little girl." The purse contained forty-five cents and a scrap of paper, on which was penciled, "Jerry Mason to Little Sister."

The Big Brother and Sister idea may well be cultivated among the church young people. No hymn

better expresses the largeness of the missionary thought than the following: ³

Our Father! thy dear name doth show
The greatness of thy love;
All are thy children here below
As in thy heaven above.
One family on earth are we
Throughout its widest span;
Oh, help us everywhere to see
The brotherhood of man.

Alike we share thy tender care;
We trust one heavenly Friend;
Before one mercy-seat in prayer
In confidence we bend;
Alike we hear thy loving call;
One heavenly vision scan,
One Lord, one faith, one hope for all,
The brotherhood of man.

In discussing a choice of life-work, or the service rendered by many volunteers of the King, a brief prayer at a class session will often deepen a desire to serve and be the means of definite consecration. A suggestion as to prayer at home may help some young man or woman to right and wise decision. When the sympathy of the young people is stirred, a united prayer for those in need may be a blessing to themselves, as well as those for whom they pray. It is likely also to strengthen the feeling of the

³ From "Songs of the Christian Life," by permission of Charles E. Merrill Company, publishers.

brotherhood of man. When missionary services are planned, the prayers used may be most helpful or not at all so. The kind of prayer that will interest and help young people needs to be thought of before the time of prayer. (See Rauschenbusch's "Prayers of the Social Awakening," published by the Pilgrim Press.)

Teachers should be familiar with "Thy Kingdom Come," a book of social prayers compiled by Ralph E. Diffendorfer, some of which will be useful for fitting occasions on Sunday or week-days.

Two Orders of Worship of especial beauty and strength—one "A Service of Good Citizenship" under the title "Great Memories and Great Hopes," and one more specifically missionary, entitled "Thy Kingdom Come"—together with a number of good missionary hymns, are to be found in "Worship and Song," by Benjamin S. Winchester.

The opportunities are many for making attractive programs of a missionary character. "A current-events evening" will be a pleasant variation from the reading previously suggested. Striking incidents and facts, such as those of children at work given in the program mentioned above, may be distributed to a dozen young people to report, as one feature of a social evening. Events of a varied kind are to be found in the magazines: "The International Missionary Review," "The Missionary Review of the World," and the denominational monthlies, such as "Missions," the joint publication

of the five national Baptist missionary Societies.

Young people are naturally interested in dramatic representation. To give them the opportunity to express themselves in this way may provide worthy social enjoyment, and open up possibilities of bringing them into touch with the spirit and ideals of noblest deeds.

Missionary plays are a medium of real interest that is just beginning to be appreciated. The talent and activity of young people may be, under leadership, utilized to advantage in this direction; some who are able may write plays; others may have an eye to artistic arrangement; while others will be eager to act in the different rôles, and in the acting might cooperate with the girls and boys of the lower department. (See page 87.) Through all they do they may enter into the real spirit of the characters they represent, and learn more thoroughly of the conditions under which missionary leaders have to work than perhaps in any other way. Great good is apt to come also through the interest aroused among those who see the dramatic representations. Better plays may be developed than those already at hand. Among the best of these are "Two Thousand Miles for a Book," "The Pilgrimage," and "Sunlight and Candlelight."

A presentation of another character is that of "Jesus Christ's Men" (by Caroline Atwater Mason, The Griffith and Rowland Press, Philadelphia), which pictures the origin of early Baptist

missions, and in a number of scenes shows the "spirit of love" triumphing over the "spirit of evil" through the devoted work of "the Apostles to the East" and "the Apostles to the West."

An impressive pageant of home missions, arranged by Mrs. Edith H. Allen, has been presented under the auspices of the Woman's Home Missionary Federation, by groups of young people from several churches in one town. It may well be used in this way. The chief characters are "the Spirit of America" and "the Spirit of the Church," and the episodes include Pilgrims, Indians, colored Americans, Alaskans, etc. One alteration in the closing scene will be advisable; instead of the aliens casting away the flags of their fatherlands to do honor to that of the United States, they should unite them to it in the spirit of brotherhood.

The stereopticon is, of course, another opportunity of the day for bringing to light actual conditions. For some purposes it is the best means. But, in that it does not employ the activities of young people, it is not as valuable as the pageant or the play. Lantern-slides, costumes, outfits for missionary demonstrations, curios, etc., may be rented from the Missionary Education Movement, New York City. Information concerning the plays and the mechanical helps mentioned above may be had from the Department of Missionary Education of the Northern Baptist Convention, 23 East Twenty-sixth Street, New York.

The Fulfilment

So far the plans proposed in this chapter have been largely on the instructional side; but in this the aim has been to use the students' activity and through all to think of the underlying purpose, training in service and for service. Now we turn to consider the forms of service that may be carried on during this period of training, not intending to have these apart from the instruction and study, but related to them and often growing out of them. The largeness of the subjects for consideration has made necessary a separation on paper for the sake of clearness.

The service to take precedence should be that in the home church, to which the young people belong either as members of the school, or in the fuller sense of church-membership. The idea of loyalty and cooperation needs to be assumed as a matter of course. To some kind of service on the immediate ground all young people will respond, but they should not be expected to do one and the same thing, even if all can do it, *e. g.*, there are young men who enjoy acting as ushers, there are others who hate it. Two ways are open for getting them into service: one way is to study the capabilities and tastes of each, and then to ask individually for a choice from two or three things needing to be done; the other, to present a number of things to a group and let them volunteer for service; the former is

perhaps the safer way, as young people do not always know in what they can best succeed; a boy may be ready to usher and yet do it so awkwardly that it will be to his own disadvantage as well as that of the church. Sometimes, of course, a group will be needed to work together. The following plans have been tested and accepted by either young men or women: Acting as business manager for a church paper; as assistant editor for the Sunday School department of church paper; playing the violin in the primary department; (when school for younger children was held at a different hour from that of the older ones) singing a "song-story" occasionally to the little children; lettering on the blackboard; making a cupboard for the use of the school; making a sign-board; acting as leader for Boy Scout class; assisting at children's Sunday School parties; serving as reader, *e. g.*, dressed in Oriental garb, reading "The Song of the Syrian Guest" at special church service; singing in chorus choirs; decorating the church and schoolrooms for special occasions; serving at church dinners; ushering; providing flowers for the church for a month; writing letters or addressing envelopes for the minister. All the young people should be asked to contribute *regularly* to the financial support of the church, even if the offering is only a penny a week. Many of the activities noted above are done for the younger members of the school; in this there is a double value: it puts into action the big brother

and sister idea, and also keeps an *esprit de corps* in the different departments.

Together with this kind of work should be cooperation in some of the church and school projects. It may be that the school is supporting a mission or settlement where there is a playground; this will be the young people's opportunity. From one suburban church thirty young men and women, representing several classes, undertook the care of a city playground for the summer; two "girls" being assigned to go together the same afternoon each week for a month, and a couple of "boys" to go each evening in the same way. Another group gathered and took in flowers once a week to a settlement. When a mission of the church became independent and needed an addition to a gift of a partial communion service set, the young people supplied the deficiency, and went in a body to attend the first communion service. These illustrations but signify the possibility of planning for cooperation in church projects. The young people should become familiar with the special foreign missionary work of their church, and have some personal share in it. They should know its denominational Societies through active work with them by correspondence, etc., and a responsibility for some particular project, if not person, in the home and foreign mission field. To feel, however, that they are helping through one individual, as, for instance, when a high school (or senior department) supports a native worker, is

a great gain in their definite interest. A room in a hospital, or a case of surgical instruments, is the next best sort of thing.

This is the period for training in community responsibility, for showing the young people that the church, if truly Christian, must work for civic righteousness; some practical ways must be devised for active work in making better the place in which they live, and opportunity should be taken for showing the harm of one person's neglect or thoughtlessness. These ways must depend upon the particular locality. Expressions along this line and propositions from the young people themselves will be worth more than preachments on these subjects from the leader. Keeping the walks and alleys clean, making gardens, helping to get good country roads, riding in a way not to hurt animals or children, using an auto for others, voting for the man who does "the square thing"—these are only a few of the many things that may be taken up according to conditions. Philanthropies in this direction must depend also on what is in the immediate environment: if there is an infirmary, singing and reading one day a week may be arranged for; if there is a hospital, chapel services may be carried on. In a neighborhood of boarding-houses "a pleasant Sunday afternoon" may be offered to young people living in single rooms, who are in many cases strangers in a city. One group made the inmates of an almshouse happy by disposing of their work, another

provided a week's vacation in the country for a working girl. In this, as in all plans for teaching, the greatest need is to make the right selection for the best results.

In money-getting and giving for these various mission enterprises, young people need to be trained in Christian business methods. The value of systematic giving should be urged, and comparative studies made of the uses of money for good or ill. Valuable suggestions as to legitimate finance from a Christian standpoint may be also brought forward in connection with the raising of money. The following incident will show the principle to be considered: A certain class proposed to raise funds by the selling of popcorn, when one of the members suggested it would not be fair; the popcorn-field was already taken care of by two old men, one a cripple and the other too decrepit to do anything else to earn a living. The "boys" decided that it would be legitimate to undertake any enterprise that did not deprive regular workers of daily means. "Various plans were adopted, such as making out mailing-lists for local merchants from the city directory and voting lists, and doing special tasks for those who required only occasional service." This class contributed liberally to home and foreign missions and kept a regular account-book, showing receipts, disbursements, and causes aided from time to time. If it is right, as has been said, for younger pupils to have some voice in the appropriation of their

money, it is much more so for these senior pupils; they should apply their own contributions to objects according to vote and on business methods, whether it be a school or class undertaking. Interest, loyalty, and enthusiasm will be engendered thus as in no other way, while a wise and tactful guidance on the part of the leader will prevent unbalanced action. Through methods such as these, young people will be trained for responsibilities in church leadership.

It is possible that a teacher in reading this little book will feel—to the point of discouragement—that the plans suggested are more than can be fulfilled; for him three things may be recalled to mind: (1) Such training is not possible in the Sunday hour only; if he cannot give other time, an assistant may do so, who, under other plans, would perhaps be at work in the mission band of the church. (2) Selection for the particular group is a necessity from even good material. (3) The entire plan for the different periods of child life covers at least fourteen to sixteen years, in which vital energy is to be directed into right channels. The very richness of the possibilities at hand to-day may thus be an inspiration for our planning.

In seeking from the earliest days of training to the later, for active participation in ministering to the needs of others, through the medium of the Sunday School, there must be one controlling mo-

tive: the hope of so fixing the habit that the young people as they go out to any form of life-work will go with a missionary zeal and devotion to help forward by one means and another the kingdom of God, remembering that "they who turn many to righteousness shall shine as the stars for ever and ever," and this must surely be, because in so doing they reflect the light of the Saviour of the world.

Additional Books for Teachers and Young People

DeForest, John H.: "Sunrise in the Sunrise Kingdom."

Eddy, George Sherwood: "The New Era in Asia."

Gracey, Mrs. J. T.: "Eminent Missionary Women."

Trull, G. H.: "Missionary Heroes to the Indian."

Trull, G. H.: "Missionary Heroes to the African."

Mott, John R.: "The Decisive Hour of Christian Missions."

Eddy, George Sherwood: "Supreme Decision of the Christian Student, or The Choice of a Life-work."

Helm, Mary: "The Upward Path" (about the Negro).

Duggan, Janie P.: "An Isle of Eden."

Griggs, W. C.: "Odds and Ends from Pagoda Land."

Sears, C. H.: "The Redemption of the City."

Gunn, H. B.: "In a Far Country."

FOR ALL TEACHERS

Hutchins, Wm. N.: "Graded Social Service for the Sunday School."

Athearn, Walter S.: "The Church School."

Ferris, Anita B.: "Missionary Program Material."

Trull, Geo. H.: "Missionary Methods for Sunday School Workers."

Trull, Geo. H.: "Missionary Programs and Incidents."

Trull, Geo. H.: "Missionary Studies for the Sunday School."

Diffendorfer, Ralph E.: "Education Through Activity and Service."

Diffendorfer, Ralph E.: "Missionary Education in the Sunday School."

Missionary Education Movement: "Missionary Expositions."

Missionary Education Movement: "One Hundred Most Popular Missionary Books."

Labaree, Mary S.: "The Child in the Midst."

Periodicals

“The International Review of Missions.”

“The Missionary Review of the World.”

“Everyland.”

NOTE. A classified and extensive bibliography for teachers and pupils may be found in Trull's “Missionary Methods for the Sunday School” on page 100 and at the end of the book.

PLAN FOR TRAINING IN SERVICE AND MISSIONS

4 to 6 Years of Age	6 to 9 Years of Age	9 to 12 Years of Age	12 to 16 Years of Age	16 to 20 Years of Age
Care of plant and animal life. "Baby," seeds. Feeding birds. Gentleness to kittens, etc. Stories of helpfulness in home life. Father and mother care. Sister's doing for baby. Little child helping "granny."	Care for animals—especially disabled ones: lambedogs, old horses, etc. Kindness to aged—visiting old people with flowers, etc. <i>Singing to them.</i> Small gifts to the home church, to the other departments of the Sunday School (flowers, a vase, a picture), to the pastor, superintendent, janitor. Concrete information of schools and homes for children, and gifts to them, especially those near home. Stories of child life in mission lands. Simple instruction about organized "helpers," such as a city missionary society and a society that establishes Sunday Schools.	Courtesy and kindness to the aged, the distressed, and the oppressed. Acts of knightly courage and heroic obedience. Doing things for the church, and in simple ways for institutions in home town. Studies of missionary heroes. Making missionary journeys (in imagination). Making of things for homes and mission schools. Gifts of money to missions based on concrete information. Instruction about two of the Societies organized to help the homeland. Instruction about the Society organized to carry on missionary work in foreign lands. Stories of the Bible Society's work.	Training in loyalty to and responsibility for the church. Classes organized for definite undertakings in home and foreign missions. Systematic giving. Knowledge of certain mission stations of the missionary Societies. Instruction on the women's Societies to the girls. Instruction on Laymen's Missionary Movement to the boys. Correspondence with some one missionary. Christian activities developed through such organizations as the Camp Fire Girls, the Boy Scouts, the Knights of King Arthur, etc.	Instruction in civic interests and work for civic righteousness. Active cooperation with settlements and other philanthropies for the betterment of the community. Organization of young people's societies for Christian work in church and missionary fields. Definite knowledge of the denominational Societies. Intimate connection with certain institutions and missionaries, in home and foreign lands.
Offerings 1. Of things (rather than money). 2. Of money for definite things needed. For Stick and needy babies and children. "Grandpas," and "Grandmas," who need helping. Persons in the church family <i>who help us</i> ; e. g., the minister and the janitor. Gifts to be made especially, at the time of religious festivals.				
See Chapter II for suggestions as to how to do this work.	See Chapter III for a detailed study of what and how to do.	See Chapter IV for detailed plans and how to work them.	See Chapter V for elaboration and practical suggestion.	See Chapter VI for details and suggestions.

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